ESSEX DOVE,

PRESENTING THE VVORLD VVITH A FEVV OF HER OLIVE BRANCHES:

OR,

A taste of the Workes of that Reuerend, Faithfull, Iudicious, Learned, and holy Minister of the Word, Mr. IOHN SMITH, late Preacher of the Word at *Clauering* in ESSEX.

Deliuered in three seuerall Treatises, viz.

1 *His Grounds of Religion.*
2 *An Exposition on the Lords Prayer.*
3 *A Treatise of Repentance.*

VPRIGHTNESSE hath BOLDNESSE.

1 TIM. 3. 16.

And without Controuersie, great is the Mystery of godlinesse, God manifested in the Flesh, Iustified in the Spirit, seene of Angels, Preached vnto the Gentiles, beleeued on in the World, receiued vp into Glory.



LONDON,
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BRITISH MUSEUM

TO THE RIGHT HONOVRABLE, THOMAS, Lord COVENTRY of ALESBOROVGH, Lord KEEPER of the Great Seale of *England*, and one of his Maiesties most honourable Priuy Councell, &c. And to his Right Honourable and Noble Lady, ELIZABETH, &c. Lady COVENTRY, all happinesse.

Right Honourable:

AS there is nothing which doth more beautifie and adorne this great admirable frame of Heauen and Earth, then the wonderfull variety of those rarities, created in and about the same,

in so many subiects of diuers kinds of things, whereof they subsist. So amongst those varieties, nothing is so wonderfull as the seuerall gifts proceeding from that All-quickening Spirit of God: which as at first, *It moued vpon the waters*, cherishing, vpholding, and quickning *that rude, vndigested great formelesse lumpe*, vntill by Diuine power, it had animated that, and all things therein contained, setting them in their most beautifull formes; breathing, as naturall life in man, so, at length a more abounding spirituall life, which should vent and diffuse it selfe in so many thousand seuerall gifts and excellencies, as (in a maner) there are seuerall Christians: especially in the Ministers of the

VVord:

Word: whose *lippes, as they preſerue knowledge*, ſo haue they their ſeuerall abilities, ſome, to *caſt downe, raiſe vp, intreat, perſwade, conuince, inſtruct, threaten, inſinuate, reforme, illuſtrate, explaine, open, diuide*, and *conueigh truthes* to the ſeuerall capacities of their hearers. In which the Author of this Booke (a man well known to your Honours) being ſo excellently ſometime adorned with a compound of theſe and many moe gifts, (in moſt whereof hee excelled) that the memory of ſo *pious, painfull*, and *learned* a man of God might not be forgotten, I aduentured to ſhrowd this booke vnder your Honours wings of protection, to receiue ſome luſtre and countenance by your fauour,

clearing the obscurity thereof, in place of the curious hand of the most worthy Author now dead: who as he *was*, and his Name and Fame (I hope) yet *is* and *euer will be* precious in your sight; So I hope the Relation hee sometime had with some of yours, and estimation from you, would purchase me easily a pardon for this *intruding boldnesse*, whereby I haue assayed to declare my selfe euer,

Your Honours in all humble duty bound,

I. HART.

To the Reader.



Know not what Apologie *to make for my ſelfe, that now in the copious multiplicity of* Treatiſes *of this nature, I ſhould yet thruſt forth more, as though I could be a poore meanes to bring vnto thee any new matter, which by ſome former Worthy had not beene ſaid before. And ſurely, this had almoſt diſcouraged me, vntill I called to mind the ſpeech and counſell of a* Right Reuerend Father of the Church, *(yet aliue) which was,* That if a thouſand ſeuerall men had all written on theſe ſeuerall ſubiects: yet he could wiſh them all Printed. For (ſaid he) though all doe agree in the maine, yet ſhould we ſee a different carriage of elegancy and variety of the ſame ſpirit in the diuers diſtributions, amplifications, and proſecutions of the ſame ſubiect; *Whereby (at leaſt) this profit would come, that the ſoule might now and then be raniſhed in the admiration of the rarities of that* Wonder-working-ſpirit, *which ſo diffuſeth it ſelfe in choyce of excellent abilities (all exquiſite and diuers) among ſuch multitudes of ſeuerall men. This with the delight I tooke in reading, trimming and writing them out (with very much adoe) together with the deſire I had to doe ſome poore ſeruice to the Church, and perpetuate the memory of the* All-deſeruing, moſt worthy, and learned Author *(ſometime my deare friend) imboldened mee to venter them vnto thy view: at the requeſt of his ſomtime* deare Wife *and Executrix. I beſeech thee therefore, fauourably, to cenſure what is done, accepting the ſame in good part, from him who chuſed rather to preſent thee with a few* Crummes *which fell from this* Holy mans Preach-

ing;

ing: *then altogether bury in silence with him, his* Words *and* Workes. *True it is, he wrote an infinite, intricate exceeding small abreuiated hand: out of all hope and possibility to be read (a fault yet incident to too many good Preachers, whereby they robbe Posterity of their Labours) by reason whereof, these three Treatises (mangled as they are) were, with much adoe, by a painfull Writer, and other helpes, fetcht (as it were) out of the fire, and so brought to this imperfect perfection.* The former two *by him were neuer intended for the publike view: onely that of* Repentance, *with his owne Epistle, he had appointed for the Presse, at our earnest intreaty, but left it vnfinished to his mind. Therefore if therein thou findest anything pleasing for thy good: and so canst measure* Ex vngue Leonem: *iudge, if the* Eccho *of his voyce, the* traces *of his foot-steps, be such in* scattered vnperfect Notes; *what were those* sweet *and* Excellent Straines of Learning *and* Piety, *wherewith he was most Plentifully indowed, and wherewith this Booke had beene more abundantly stored if his exact curious hand had limned it out for this vse. Much more I might say of him, but why should I? seeing it were but to extenuate the worth of such a shining and a burning* Lampe, *by labouring to expresse, that which was vnexpressable, and which my ignorance was neuer able to reach or search into. Onely my request vnto thee now is, to forgiue my weakenesse, and those* mangling mistakings, *which (by my ignorance and want of iudgement to dispose aright) are found therein: assuring thy selfe I meant well, though I could not reach the Altitude of the Author as I wished; nor amplifie his breuities (as not daring to meddle with* Apelles vnfinished Picture:) *which great fauour shall bind me yet further to ayme at thy good: remaining in the meane time,*

Thy seruant in Christ Iesus,

I. HART.

An Alphabeticall Table to this worthy Worke:

Wherein we would intreat the Reader to take notice of this one thing, *to wit*, that this Booke is diuided into three seuerall Treatises, and therefore the Table is made accordingly, as for instance, where you see *T.* 1. that stands for *Treatise* 1. *T.* 2. that stands for *Treatise* 2. *T.* 3. for *Treatise* 3. And *P.* stands for the *Page*, of that first, second, or third *Treatise*.

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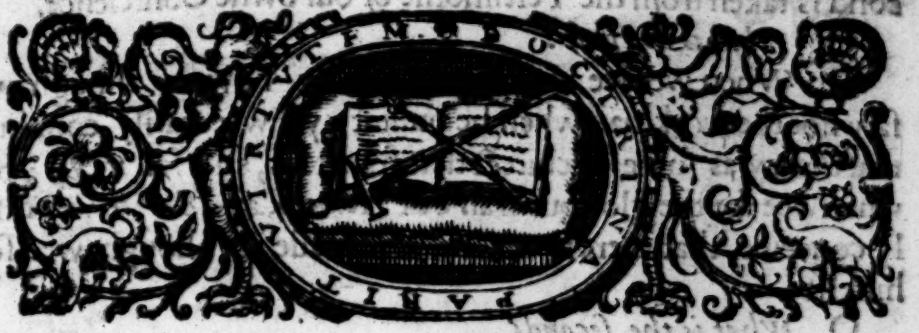
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BRITISH
6 AU 89
MUSEUM



SMITHS GROVNDS of Religion.

Question.

WHy was man made?

Answer. To serue God, *Pro.16.4. Acts 17.27.*

Q. What gather wee of this?

A. That our first, and chiefest care must bee to serue God, *Matth.6.33. Pro.4.7.*

Q. Whom doth this Doctrine meere withall?

A. First with those that thinke it enough to liue ciuilly and honestly in the world, hauing no loue to Religion no care of seruing God.

Secondly, it meeteth with those; who though they haue some care of it; yet make it not their first and chiefest care, but let euery worldly businesse take place before it.

Q. How doe wee know there is a God? *God.*

A. First, by the Scriptures. Secondly by the light of Reason.

Q. What bee the reasons?

A. The first is drawne from the Workes of God: The second

cond is taken from the Testimonie of our owne Conscience.

Q. *What is the first?*

A. When wee see a faire and a goodly Tower, though we saw not the workman when he built it, yet wee easily conceiue that there was some Architect that framed it, and set it vp; so when wee see the glorious frame of *Heauen*, and *Earth*, wee easily conceiue, that there is a God who made it, though wee see him not.

Q. *What is the second?*

A. When as a man hath committed any horrible fact as murder, theft, blasphemie, and the like; Though he hide it from men, yet hee feeles (then especially when he is wakened vp with some iudgement) continuall gripings and gnawings, and feare-full terrors in his heart, which is nothing else, but a secret guiltinesse, and a close feeling, that there is a God, who will reuenge it.

Q. *What is God?*

A. God is a Spirit, or a spirituall substance, hauing his being of himselfe, *Iohn* 4.24.

Q. *What gather wee of this that God is a Spirit?*

A. That they that conceiue God to bee like an old man sitting in heauen, worship an horrible Idol in stead of the true God, *Luke* 24.39. *Numbers* 23.19.

Q. *What say you then of painting God in glasse windowes to worship?*

A. It is one of the abominations in Poperie, cleerely condemned by the Lord, *Deut.* 4.14.19. *Rom.* 1.23.

Q. *Why is God said to haue his Being of himselfe?*

A. Because all that wee haue, we haue from God, but whatsoeuer God hath, hee hath of none, but of himselfe alone, *Heb* 1.3.

Q. *How are wee to conceiue of God?*

A. By his properties, That God is a Diuine power. First most *Mightie*. Secondly most *Wise*. Thirdly most *Iust*. Fourthly most *Mercifull*, And fiftly *Infinite*.

Q. *Wherein appeareth the great might and power of God?*

A. First in making the world of nothing, all the world being not able to make one filly flie. Secondly, in vpholding it now

5622. yeares; Whereas Iron houses that men make will moulder away in many lesse.

Thirdly, in converting the soule of a sinner, it being a harder matter, then to make the world: For in creating the world, the Lord found no resistance, nothing that stood vp against him to hinder his worke, but in converting the soule of a sinner the Lord findes a resistance, men labouring to hinder his worke in them, and opposing themselues against it, *Ephes* 1, 19.

Q. *What vse may wee make of this Propertie?*

A. First, that seeing wee be glad to get the fauour of mightie men, wee be more carefull to get the Lords fauour, who is mightier, then they all, *Psal.* 20. 7.

Secondly, that wee faint not in any trouble, seeing God is most mightie that takes our part; For no man is so poore, but God by his power can make him rich; No man is so sicke, but God by his power can make him whole: No man is so weake, but God by his power can make him strong, *Heb.* 13. 6.

Thirdly, that wee feare to displease him, who is able to doe vs more harme, then all the men in all the world can doe, *Luk.* 12. 5.

Q. *What is the second Propertie of God?*

A. Hee is most *Wise*.

Q. *Wherein appeareth the Wisedome of God?*

A. In two things principally. First, In framing the world so wisely; that men and Angels may wonder at it: if the *Sunne* had been set lower, it would haue burnt vs; if higher, the beames of it with such comfort would not haue reached vnto vs. If all had bin *Summer*, heate would haue parched vs. If all had beene *Winter* cold would haue killed vs. If all had beene *Day*, many a miser would haue killed vp himselfe, and his seruants and his cattell with too much working, many an angry man would haue killed himselfe with Fretting.

Secondly, In ordering the things of this world with such most excellent wisedome surpassing all admiration. For some things wee may buy, as Meate, Drinke, and cloathes; And some things againe wee cannot buy, when wee haue meate, wee cannot buy a good stomacke to our meate; When wee haue Corne, wee cannot buy seasonable weather to sowe our corne, most wisely God hath layd vp some part of euery blessing with himselfe,

and retained it, as it were in his owne hand, that men might bee
„ driuen thereby more often to resort vnto him. For if men
„ might haue all things here below; They would neuer goe so
„ farre as Heauen to fetch any thing thence.

Q. *What vse may wee make of this Property?*

A. To rest contented with that portion, that God giues vs, with that weather, which God sends vs, with those losses, and troubles, that God brings vpon vs. God is wiser then the wisest of vs, and therefore knowes alwayes what is fittest for vs, And therefore to thinke, when God sends vs sickenesse, that health were better; when God takes away our children, it were better to haue them still; It is the folly of our hearts to make our selues wiser then God.

Q. *What is the third Propertie of God?*

A. Hee is most *Iust*.

Q. *Wherein appeareth the Iustice of God?*

A. In blessing the godly, and punishing the wicked.

Q. *How stands it then with Iustice, that the godly are commonly in worst state?*

A. Very well, for though they haue but little, yet they haue more contentment, and more ioy in that little, then the wicked haue in all their plenty, *Psal.* 37. 16.

Secondly, though they haue but little, yet God giues them a true, and an holy vse of it: they spend, and vse that little well, *Esay* 23. 18.

Thirdly, that little they haue is a pledge and a pawne, that God hath greater things reserued for them: As a man is put in possession of the whole field by receiuing a little Turfe in his hand, *Prou.* 13. 9.

Fourthly, that they want outwardly, they haue inwardly, *Psalme* 45. 13. Though they be not rich in the purse, yet they are rich in Faith, *Iames* 2. 5. Though they haue not gold, yet they haue that which is better then gold, *Iob* 28. 15. 16. *1. Pet.* 1. 7.

Fiftly, that which God is behinde with them in this world, shal be paid them with vantage in the world to come, *Mat.* 19. 28.

Q. *What vse may wee make of this Propertie?*

A. That seeing all our sinnes were punished in Christ, they cannot in iustice be punished in our selues againe eternally, and

there-

therefore all they ſtand fully diſcharged before the Iudgement ſeate of God, who by a true & a liuely faith haue receiued Chriſt. For as when the Surety hath anſwered the debt, it cannot in any right be demanded of the debtor againe: So ſeeing Chriſt hath diſcharged for our ſinnes, we ought not in any equitie to be charged with them, *Eſay* 53.5.

Q. *Why then are the godly puniſhed when they ſinne?*

A. They are puniſhed not in Iudgement, but in Mercie to weaken the ſtrength of ſinne, and to keepe vnder the rebellion of their nature, which ſtill dwelleth in them, *Pſal.* 119.71.

Q. *What may wee further learne from this Propertie?*

A. That God will right wrongs of his children, 2. *Theſſ.* 1. 6.7. And that the wicked haue good cauſe to hang downe their heads, knowing that God in Iuſtice for euery ſinne will be auenged of them; they muſt pay full ſweetly for euery oath they ſweare, for euery lie they tell, for euery *Sabboth* they miſpend, and therefore with trembling hearts they may looke euery houre when the fire will fall from Heauen, that ſhall burne them, when the great Iudge ſhall appeare in the cloudes, who will condemne them, *Prou.* 11.21.

Q. *What is the fourth Propertie of God?*

A. Hee is moſt *Mercifull.*

Q. *Wherein appeareth the mercie of God?*

A. Firſt in making vs *Men*, when hee might haue made vs Beaſts; In making vs *wiſe*, when hee might haue made vs ſtarke fooles; In giuing vs *limbes*, when he might haue made vs lame; In giuing vs *ſight*, when he might haue made vs blinde?

Secondly, in prouiding things needfull for vs. When wee are ſicke, herbes to heale vs: when wee are cold, fire to warme vs: when wee are hungry, meate to feede vs: when wee are naked, wooll to cloathe vs. And the more to commend his Mercies, hee prouides vs of all theſe things, when wee are his greateſt enemies. No man will doe ſo much for his friend, as God doth for his foes. Wee came into the world with neuer a penny in our Purſe, with neuer a ſheafe in our Barnes, with neuer a ſheepe in our folds, with neuer a Coate on our backe; and yet the Lord hath filled our liues with great abundance.

Thirdly, in ſparing of our ſinnes, and that diuerſly. Firſt, in

hiding many of our sinnes from the eyes of the world: For if the world knew as much by vs as God knowes, the best man that liues would blush to shew his face.

Secondly, in giuing vs a time to repent; for if God should damne euery sinner so soone as hee sinnes against him, wofull were our case, for none would be saued: it is Gods mercy, that wee liue and breathe vpon the *Earth*, being guiltie of so many rebellious mutinies, and treasons against our heauenly King, as *Ieremiah* saith, *Lament.* 3.22.

Thirdly, in vsing all meanes to draw vs to repentance like one that would gladly vndoe a doore; he tries key after key, till he hath tryed euery key in his bunch. So God hath tryed by Mercy, and tryed by Iudgement; he hath tryed by pouertie, and tryed by plenty, because he would gladly by some meanes bring vs to him, *Esay* 5.4. As when a great fish is caught vpon the hooke, the fish pulls and the man pulls, and the fish pulls againe. So God and the sinfull soule lie wresting together, the soule drawes to *Hell*, and God pulls to *Heauen*, so faine God would haue vs, who care too little to be saued of him.

Q. *What vse may wee make of this Propertie?*

A. First, that men haue good cause to loue God, seeing hee doth more for them then the deerest friend in the world will do; If we should iniure your friend but halfe so much, as we iniure God, he would soone cast vs off, *Psal.* 27.10.

Secondly, they doe the Lord of Heauen great wrong who pray to the *Virgin Mary*, or to any of the *Saints*, as if they were more fauourably inclined to *Mercie* then the Lord, *Psal.* 50.15.

Q. *What is the last Propertie of God?*

A. Hee is *Infinite*.

Wherein appeareth the infiniteneſſe of God?

A. In two things { First, in respect of Time. / Secondly, in respect of Place. }

In respect of Time; because hee is euerlasting without beginning, and without end, beyond all time, *Esay* 51.5.

In respect of place; because he filleth all places with his presence, *Psalme* 139.7.8.

Qu. *What vse doe wee make of this Propertie?*

A. First, to walke with feare and reuerence all our daies, because

eause God is an eye-witnesse of all we doe, or say, and therefore wee ought to walke with as great shamefacednesse, and bashfulnesse before him, as before the greatest Prince or power in the world, *Prou.15.11.*

Secondly, not to be dismayed in any trouble, because God is euer at hand to take our part; As a childe will not care for the seruants, so long as hee is in his fathers presence, *Psal.23.4.*

Thirdly, that the diuine Nature ought rather with reuerence to be adored, then curiously to be searched, for seeing God is infinite in all his nature; so mightie that none can conceiue how mightie he is, so wise that all the wits in the world cannot tell how wise he is; Wee are no more able to comprehend his excellent Nature, then wee are to graspe the Mountaines in our armes, or to span the broadest of the Sea with our fingers, 1.*Tim.6.16.*

Godhead.

Qu. *How many persons be there in the Godhead?*

A. Three, the Father, the Sonne, and the holy Ghost.

Qu. *Is it needfull for vs to know the distinction of the Persons?*

A. Very needfull, for the Turkes and the Iewes confesse one God, but because they denie the distinction of the Persons, they neither acknowledge the Sonne of God their Redeemer, nor the holy Ghost their Sanctifier.

Secondly, the Maiestie of God is vnsearchable, and cannot be apprehended, but as it commeth forth, and reueales it selfe in the Person of the Sonne, and therefore they that know not the Sonne of God, they in very deed know not God, *Iohn* 1.18.1.*Ioh.*2.23.

Qu. *What is the Father?*

A. The Father is that Person in the Godhead, who begetteth the Sonne, *Psal.*2.7.

Qu. *What is the Sonne?*

A. The Sonne is that person, who is begotten of the Father, *Iohn* 1.14.

Qu. *What is the Holy Ghost?*

A. The Holy Ghost is that Person, who proceedeth from them, both from the Father and the Sonne, *Iohn* 15.26.*Gal.*4.6.

Qu. *Was not the Father before the Sonne?*

A. The Sonne is euerlasting as well as the Father, for the Sonne is the Wisdome of the Father, and therefore as wee cannot say, there was any time when God was without wisedome: So

wee cannot say there was any time, when God was without a Sonne, *Pro.8.23.*

Qu. *Are there not three Gods, as there are three Persons?*

A. No, for all the three Persons, are but one and the selfe-same God; so that as the Root, and the Body, and branches of a tree, are all but one tree; So the Father, the Sonne, and the Holy Ghost are all but one God, and therefore they that conceiue, the three Persons to be so distinct, as three men are; they entertaine a false conceite of the liuing God, *Cor.8.4.*

Qu. *What vse may wee make of this?*

A. That whosoeuer worshippeth one of the diuine Persons, worshippeth them all, because they are all but one and the selfe-same God; And therefore men may not thinke when they pray to one of the diuine Persons, the other is passed by, but hee that honoureth one, honoureth all, and hee that prayeth to one, prayeth to all, *Iohn 5.23.*

Qu. *How must wee serue God?*

A. According to his Word, not after our fancies, but as God himselfe will be serued, *Deut.12.32.*

Qu. *What gather wee of this?*

A. That all will-worship brought in by men without warrant of the Word of God, is to be condemned, *Mark.17.17.*

Qu. *What is the word of God?*

A. That which is contained in the holy Scriptures in the Bookes of the old and new Testament, there God speakes vnto vs, and breakes his minde familiarly, how and in what sort hee will be serued of vs, *2.Tim.3.16.*

Word of God.

Qu. *What vse may wee make of this?*

A. To remember, that as oft as the Bible appeareth, the blessed mouth of God is open to instruct vs, and that they which regard not the Scriptures, regard not the voyce of God, and they that suffer the Bible to lye clasped and shut in their houses, doe as it were seale vp the mouth of God that hee may not speake vnto them.

Qu. *How know wee that the Scriptures are the word of God?*

A. By the power of them, for God alone is able to conuert the soule of a sinner, and to beget faith, and therefore seeing the preaching of the Scriptures hath begotten faith in vs, and conuerted

uerted vs vnto God, wee muſt needes confeſſe, euen from our owne feeling, that the Scriptures are the very arme and power of God.

Qu. *Why are they tearmed the old and new Teſtament?*

A. Becauſe as a man by his Will and Teſtament diſpoſeth thoſe lands and goods which he hath: So God in the Scriptures, hath bequeathed many bleſſings, as it were a number of legacies to the ſonnes of men.

Qu. *What did God bequeath in the Old Teſtament?*

A. Saluation and eternall Peace to thoſe that fulfill the Law; Miſerie and hell, and eternall death to thoſe that breake the Law, *Deut.* 28. 15.

Qu. *What did God bequeath in the New Teſtament?*

A. Saluation and eternall Peace to thoſe that beleeue in Chriſt, and contrariwiſe; Condemnation and Eternall death to thoſe that beleeue not in him: By the Old Teſtament none inherite, but thoſe that fulfill the Law. By the New Teſtament, all thoſe inherite, who beleeue in Chriſt, *Mark.* 16. 16.

Qu. *Are all the Bookes in the Bible to be receiued alike?*

A. No, for the Apocryphall, are no further to bee receiued, then they conſent with the Canonicall bookes, or with ſound reaſon.

Qu. *What Bookes are Canonicall?*

A. All in the New Teſtament, and ſo many in the Old as were written by *Moſes*, or any of the Prophets, ſo that all are Canonicall from *Geneſis* to *Malachy* who was the laſt Prophet.

Qu. *Why are they called Canonicall?*

A. Becauſe they are the rule to direct our faith, and our life; for *Canon* in Greek ſignifieth *a Rule*, or a ſquare, which a Maſon, or a Carpenter vſeth for his direction in his worke; So that as they worke all by Rule and line; ſo wee muſt ſquare our both our Faith and our life by theſe holy Bookes.

Q. *What Books are Apocryphall?*

A. All in the *Old Teſtament*, that were written after the time of the Prophets, as the firſt of *Eſdras*, and the ſecond of *Tobith*, *Iudeth*, *Wiſedome*, *Eccleſiaſticus*, or *Ieſus Sirach*, certaine peeces of *Eſther*, and *Daniel*, with *the Prayer of Manaſſes*, the 1. *of Maccabees*, *and the ſecond.*

Q. *Why*

Q. *Why are not these Canonicall as well as the rest.*

A. Because they were not written by *Moses*, or the Prophets, who were the penne-men of the Holy Ghost, but by other godly men, who hauing not so great a measure of the Spirit, could not write all things so heauenly, and so purely as the Prophets did.

Q. *Why are they called Apocryphall?*

A. Because they come not forth with publike authoritie from God, but crept in closely, and by stelth into the Church: for *Apocryphall* in Greeke signifieth a thing lurking in a hole or a corner, to shew that these Bookes are not nobly borne; And therefore howsoeuer they may be profitable, yet they ought not to speake with equall authoritie in the congregation of the Lord, *Deut.* 23.2.

Q. *Had wee not need of good warrant to strike off so many Bookes from the Canon?*

A. So wee haue Christ himselfe, who interpreting all the Scriptures, interpreted no more but *Moses* and the Prophets. And therefore seeing these Bookes of *Tobith*, *Iudeth* and the rest, belong neither to *Moses*, nor the Prophets, as being written after their time. It is manifest that our Sauiour Christ, hath shut them out from the Canon of the Scriptures, *Luke* 24.27.

Q. *What is the drift and scope of all the Scriptures?*

Scriptures. A. To teach vs how to be saued, and to chalke out the way that leadeth vnto true happinesse, and eternall life, 2. *Tim.* 3.15. *Iohn* 20.31.

Q. *How may a man be saued?*

Saluation. A. There are three things required of him that will be saued. First, he must know and bee perswaded of his owne miserable estate, by nature, and be humbled for it.

Secondly, hee must bee perswaded of his happie estate in Christ.

Thirdly, he must practise that godly and Christian kinde of life, which euery one is commanded to liue, that beleeues in Christ.

Q. *What is the first thing required of him that will be saued?*

A. Hee must know his miserable estate in himselfe, how wretched and how wofull hee were if God should not looke

vpon

vpon him with fauour, and mercie in the face of Christ.

Q. *Why is it needfull to know our miserable estate?*

A. Because the sighe of it will send vs more speedily to Christ. Secondly, it will make vs set greater price on the benefit, which we haue by him.

Q. *How doth this appeare?*

A. For when we see, how deeply we are indebted, and indangered to God, that it is no dribling summe that we owe him, but so huge a matter, that neither wee, nor all the friends we haue, are able to discharge it; This will make vs seeke more carefully to Christ to discharge it for vs, and offer occasion to thinke more highly of him, who hath brought vs a full discharge for so great a debt.

Q. *What is our Estate in our selues?*

A. Wee are dead in sinnes, like a Corse, that is layed out, and waites but the buriall, to be cast into the graue.

Q. *How are wee falne into this estate?* *Fall.*

A. Two wayes, { Partly by *Adams* sinnes, / And partly by our owne sinnes. } *Sinne.*

Q. *What was Adams sinne?*

A. The eating of the forbidden fruit, whereby he wrapt vp himselfe, and all his Posteritie in the wrath of God, as wee see a Noble man by committing Treason, not onely hurts himselfe, but staines his blood, & doth hurt to his children too, *Rom.* 5, 12.

Q. *What gather wee of this?*

A. That he that will stand off from Christ, had need haue a good purse, when he shall not onely pay that which himselfe owes, but that also wherein *Adam* his father was indebted to God.

Q. *What is our owne sinne?* *Our sinfull state.*

A. Our owne sinne is of two sorts, { 1. Originall Sinne, / 2. Actuall sinne, } *Rom.* 5. 14.

Q. *What is originall sinne?*

A. Originall sinne is that backwardnesse, and vntowardnesse of our nature, whereby we stand not indifferently affected, but vtter enemies to all the duties of obedience, and holinesse required of vs, *Rom.* 7. 23.

Q. *In what part is originall sinne?*

A. In

A. It hath ſtricken like a poyſon through all our parts, ſo that they are all bent againſt God like a ſort of Rebells, that haue put themſelues in armes againſt their King, *Gal.*5.27.

Qu. *How is the Vnderſtanding corrupted?*

A. It is blinde and ignorant in the things of God, and therefore euen they that are wiſe and wittie in the matters of the world, in the matters of God are of no capacitie, and of no conceite, 1.*Cor.*2.14.

Q. *How is the will corrupted?*

A. It onely willeth and luſteth after euill, like a ſicke man, that cares not for wholſome meate, but his ſtomacke onely ſtands to ſlupperſauce, and that which is naught, *Iames* 4.5.

Q. *What is Actuall ſinne?*

A. That which ariſeth from the corruption of our nature, like ſparkes from a Furnace, *Galat.*5.19.

Q. *How many ſorts are there of it?*

A. Three ſorts, { 1. Euill thoughts in the minde. 2. Euill deſires in the heart. 3. Euill words and workes ariſing thence, *Math.*15.19.

Q. *What gather wee of this?*

A. That we are not dead in ſome one ſinne, but are dead in many ſinnes, the ſoule being wounded in euery part, and hauing bled as it were to death at euery ioynt.

Qu. *What is the miſerie of this eſtate?*

A. Exceeding great, partly in reſpect of ſinne it ſelfe, and partly in reſpect of the puniſhment of ſinne, *Rom.*7.24.

Qu. *What is the miſerie of this eſtate in reſpect of ſinne?*

A. Firſt, that men grow worſe and worſe in this eſtate, euen as a dead man, the longer hee lies aboue ground, the more he ſenteth; So they that are dead in ſinne, the longer they liue, the more ſinfull they are, as yeares increaſe, ſo wickednelle and ſinne is increaſed with them, 2.*Tim.*3.13.

Secondly, That men liue in it without any feeling, and trouble of minde; euen as a dead man, though he ſents and ſauours, that no man can abide him; yet hee ſmells it not himſelfe, and therefore is neuer grieued nor troubled for it. So they that be dead in ſinne, though they be loathſome both to God and man, yet they haue

haue no feeling of their bad eſtate, and therefore they are neuer vexed nor grieued for it, *Reu.*3.17.

Thirdly, that men ſeeke not to come out of it, euen as a dead man will neuer ſtirre his foote, nor ſo much as becken with his finger for one to helpe him, and giue him life. So they that are dead in ſinne, are well content to lye ſtill in that eſtate, and will not vſe the leaſt meanes for the recouering of themſelues, *Mat.*4.16.

Fourthly, that they profite nothing by all the meanes that ſhould doe them good; let the Lord ring his iudgements in their eares, yet they heare no more, then a dead man heares: let him ſet vp neuer ſo many ſhining lights in the Church, yet they ſee no more then a dead man ſees: they taſte no more ſometimes in the word, then a dead man doth in his meate, *Math.*13.14.

Q. *What is our miſery in regard of the puniſhment of ſinne?*

A. We are ſubiect to the curſe of God, both in this life, and in the life to come, *Gal.*3.10.

Qu. *What is the curſe of God in this life?*

A. It is of two ſorts, { Partly on our ſelues. / And partly on the things that belong to vs.

Qu. *What is the curſe of God on our ſelues?*

A. It is the loſſe of our happy eſtate: For whereas before we were the heires of God, and all his bleſſings belonged vnto vs; now wee haue no right, nor intereſt in any of them. As a dead man loſeth all that his father by will had bequeathed him.

Secondly, the calamities, that are falne vpon vs; on our bodyes; riches, ſickneſſe, and death it ſelfe: on our ſoules; feare, ſorrow and deſpaire.

Qu. *What is the curſe of God on the things that belong vnto vs?*

A. In our Goods, hinderances and loſſes. In our Name, infamie and reproach. In our children, ſeruants, parents, and friends, infinite miſeries that may grieue vs.

Qu. *What is the Curſe of God in the life to come?*

A. Eternall damnation both of body and ſoule in hell fire; Whereas the ſtate of the wicked is much more miſerable then the ſtate of a dogge, or a toade; For when they die all their miſeries

end.

end, but when the wicked dye, then their greatest miserie begins, *Math.* 25.41.

Q. *What will the sight of our miserable estate worke in vs?*

A. In those that belong to God, it will worke true humiliation and sorrow for their sinnes. For when they shall see themselues so many wayes guiltie of the wrath of God; This will melt them into teares, and turne their ioyes into heauinesse, and all their mirth into mourning, *Acts* 2.37.

Q. *What gather we of this?*

A. That they, who haue not truely sorrowed for their sinnes, nor wept as it were at the feet of Iesus in remembrance of them, can finde no sound comfort, nor peace in Christ, *Mat.* 21 28.

Q. *What are the meanes to further and helpe on this sorrow for sinne?*

Sorrow for Sinne.

A. First to consider, that we and all we, so long as we liue in sinne, are subiect to the Curse of God, cursed in our selues, and cursed in our friends, cursed in our bodies, and cursed in our soules, *Deut.* 28.16.17.

Secondly, to consider that wee are subiect to all the curses of God: And therefore if some one bee so heauie and intolerable, that it makes vs euen weary of our liues; How will it be with vs, when the whole wrath of God shall be poured out vpon vs, *Deut.* 28.45.

Thirdly, to consider that we are subiect to the curse of God, continually, sleeping and waking, riding and going, working and playing, liuing and dying, in this life, and in the life to come, *Deut.* 28.46.47.

Fourthly, to consider that many thousands lie Damned in Hell for those sinnes, wherein we liue. *Sodom* is in hell for pride, and yet we are proud. The *Glutton* for abusing his wealth, and yet we abuse it. *Corazin*, because they profited not by the Gospell, and yet we profit not by it, *Iude* 7. verse.

Fiftly, to consider our mortalitie, and the vncertaintie of our life, that we know not how soone we shall die, and if wee die in this sort, we goe damned to hell, *Luk.* 12.20.

Sixthly, to consider, that there is no meanes to shift away from the iudgement of God, but howsoeuer they seeme to sleepe for a while: yet they will awake, and ouertake vs at the last, *Num.* 32. 23. 2. *Pet.* 2.6.

Seuenthly,

Seuenthly, to consider the iudgements of God vpon other men, and to weigh that what God hath beene to them, hee will be to vs, if we liue in these sinnes, *Luk.* 13.3.

Eighthly, that we vse all our afflictions to this end, to consider they be for sinne; and that we haue as well deserued all the rest of Gods iudgements, as these which presently lye vpon vs. And therefore that we sorrow not so much for the Euills, as for our sinnes that are the causes of them, *Lament.* 5.16.

Q. *What is the second thing required of him, that would bee saued?*

A. He must know, and bee perswaded of his happie estate in Christ.

Q. *What gather wee of this?*

A. That though sorrow for sinne bee necessarie: Yet if any rest in this sorrow, and seeke not the remedie in Christ, he shall neuer be happy, *Ierem.* 50.4.5. *Saluation second thing.*

Q. *What is our estate in Christ?*

A. By Christ we are free from all our miseries, and fully and cleerely restored to true happinesse, *Rom.* 8.1, *Christ.*

Q. *How did Christ worke this?*

A. By bearing the whole punishment, that was due to our sinnes, for thereby the iustice of God was fully answered, and we discharged of all the fearefull curses that were written vp against vs, *Gal.* 3.13.

Q. *How is this declared in the Scriptures?*

A. By the similitude of a Debtor: If a surerie discharge the debt, the principall debtor in no good conscience can bee troubled, or arrested for it. So Christ hauing cancelled the Bonds, and brought vs a full discharge for all our sinnes, wee cannot in any equitie be challenged for any of them, *Coloss.* 2.14.

Q. *What may wee learne by this?*

A. That as a man in a tempest betakes himselfe vnto a tree, and the tree beares off the rage and the violence of the storme; So we must runne to shelter and saue our selues vnder Iesus Christ, when the rage of Gods wrath like a tempest beates vpon vs, *Isay* 4.6.

Q. *What is the second meanes, whereby Christ hath brought vs to happinesse?*

A. His

A. His obedience and perfect righteousnesse in fulfilling the Law. For life and happinesse is often promised to those that fulfill the Law. And therefore, seeing all the faithfull haue fulfilled the Law in Christ, in as much as Christ hath fulfilled it for them; They must needs liue therein, and be happy by it, *Rom.* 8. 3. 4.

Q. *How is this declared?*

A. As a man makes ouer a Bill of debt to his friend, whereby he may recouer a great peece of money to the enriching of himselfe for euer: So Christ hath made ouer his righteousnesse, and obedience to vs; So that now we are able to purchase heauen, not by our owne penny, but by that stocke, which Christ our rich friend hath lent vs, *Rom.* 3. 4.

Q. *What may wee learne from hence?*

A. That as a man, when as his owne legges are so weake, that they will not beare him, he layes all vpon his staffe; So wee must learne to lay all vpon Christ, when our owne righteousnesse will not beare vs out.

Q. *What is the third meanes?*

A. His intercession, whereby Christ is our Aduocate, and intreateth God the Father for the faithfull, when wee are sleeping, or sinning, or not thinking on God; Then Christ in heauen is praying and intreating for vs, *Rom.* 8. 34.

Q. *How doth Christ pray for vs?*

A. Not by prostrating himselfe at his Fathers feet: but his very presence before God, hath in it the force of a prayer to intreate Mercie and fauour.

Q. *What is the meanes to receiue Christ?*

Faith. *A.* Faith is the onely meanes to receiue Christ, and to make him ours: So that as a poore man reacheth out his hand, and takes the bagge of gold that is giuen; So a man doth but reach out the hand of Faith and receiue Christ, *Iohn* 1. 12.

Q. *What gather wee of this?*

A. That the deuill wil lay hardest at our faith, & had rather we had any gift, then the gift of Faith, and therefore it must bee our wisedome aboue all our vertues, to labour most for the nourishing, and maintaining of faith, knowing, that without it, all the rest will doe vs no good, *Iud.* 3. verse.

Q. *What*

Q. *What is Faith?*

A. Faith is a ſure perſwaſion of the heart, that all our ſinnes are pardoned in Chriſt, and that God by meanes of his death is reconciled, and become fauourable to our ſoules, 1. *Ioh.* 5. 11.

Qu. *How many kindes of faith are there?*

A. Two kindes, { An Hiſtoricall faith, / And a Iuſtifying faith, }

Q. *What is Hiſtoricall faith?*

A. The Hiſtoricall faith, is that, whereby a man beleeues in generall, there is a God, and that there is ſaluation in Chriſt, but for his life, hee cannot apply any of theſe things particularly to any comfort of himſelfe, this faith may be in the Reprobates and in the diuels, *Iames* 2. 19.

Q. *What is Iuſtifying faith?*

A. The Iuſtifying faith is that whereby a man beleeues, not onely that there is a God; but, in particular, that hee is his God. Not onely, that Chriſt is a Sauiour; but in particular, his Sauiour, as *Thomas* ſaid in *Iohn* 20. 28. *Thou art my God, and my Lord,* And as *Paul* alſo ſaith to the *Galat.* 2. 20. *I liue by faith in the Sonne of God who hath loued mee, and giuen himſelfe for mee.*

Q. *How is it declared, that ſpeciall Faith is needfull?*

A. If a man be impleaded for debt, it ſhall not be enough to ſay, ſuch a man at ſuch a time payd a great ſumme of money for other men, but he muſt bring his Euidence that hee was one of thoſe for whom he payd it. So it is not enough to ſay, that Chriſt dyed for ſinne, vnleſſe thou be able to ſhew thy Euidence, euen ſpeciall faith, that Chriſt dyed for thy ſinne.

Q. *What is the meanes to beget Faith?*

A. The outward moſt vſuall meanes, whereby faith is wrought in vs, is the preaching of the word, *Rom.* 10. 17.

Qu. *What gather wee of this?*

A. That they that abſent themſelues from the preaching of the word, or marke it not when they bee preſent, depriue themſelues of the meanes of Faith, and ſo conſequently of all the happineſſe, that comes by Chriſt.

Qu. *What is the inward meanes?*

A. The working of the Spirit of God, who openeth the heart

to beleeue those things that are preached, *Acts* 16.14.

Q. *What learne wee by this?*

A. That faith is not of our selues, but the gift of God, and therefore we stand wholly beholden to God for our saluation, who hath giuen vs Christ, and also the hand of Faith to receiue him, *Ephes.*2.8.

Q. *Must wee rest here, when faith is begotten in vs?*

A. We must labour by all meanes to strengthen and increase our faith, and daily to grow into a more sweet feeling of the loue of God in Christ, *Rom.*1.17.

Q. *What gather wee of this?*

A. That those men who neglect the ordinarie meanes to encrease faith, as preaching, praying, reading, meditating, the Sacraments and the like, haue no true sauing faith: Because sauing faith continually growes, and increaseth in those that haue it.

Fruites of Faith.

Q. *What are the fruites and benefits of Faith?*

A. We inioy wonderfull liberties, and priuiledges thereby. First, we are iustified. Secondly, we are adopted and made the sonnes of God. Thirdly, we are sanctified by faith in Christ.

Iustification.

Q. *How are we iustified by Faith?*

A. In that Christ, hauing cleerely discharged for all our sins, wee know and are assured vpon the promise and the word of God, that though we sinne daily, and there be infinite matters of condemnation in vs: yet wee shall not bee challenged, nor impleaded for any of our sinnes, but shall be accepted as iust, and righteous for the obedience of Christ, *Ro.*8.33.

Q. *How is this declared?*

A. By a similitude; For no suite in law holdeth against the wife, so long as her husband liues; but if the wife oweth any thing, her husband must answer for it: Euen so when our soules by true faith are espoused and married vnto Iesus Christ, if the Deuill lay any thing against vs, hee cannot bring his Action against vs, but against Christ our head and husband, who hath vndertaken to answer for vs.

Q. *What is the first fruit of Iustification?*

A. The first fruit, is *Peace of Conscience*. For whereas before we had a hell in our hearts, and our conscience was euer accusing vs, and arraigning vs for our sinnes, now we haue rest and peace

with

with God, and as it were a heauen in our hearts by the assurance which wee haue in the blood of Christ, that it hath fully and cleerely discharged vs of all our sinnes, *Rom.*5.1.

Q. *What is the second fruit of Iustification?*

A. It is *ioy in the holy Ghost*, whereby a man reioyceth with vnspeakable gladnesse for the great fauour, and mercy of God in Christ, *Rom.*5.2.

Q. *What is the third fruit of Iustification?*

A. The third fruit is reioycing in troubles; for all the troubles of the Godly are the blessings of God, and are sent for their good, and therefore vnlesse they will grieue at Gods blessings, and the furtherance of their owne good, they cannot grieue at any of the troubles, which God in fauour and mercy brings vpon them, *Rom.*5.3.

Qu. *What gather wee of this?*

A. That when the will of God is so, it is better for vs to lose our wealth, then to haue our wealth: To lose our children, then to haue our children; to part with our liberties, then to inioy them, and therefore we ought to rest with comfort in whatsoeuer it shall please God to bring vpon vs, *Rom.*5.4.

Qu. *What is the fourth fruit of Iustification?*

A. Sensible feeling of the loue of God; for the godly shall euen sensibly perceiue, that they are in good regard, and in good account with the Lord, in that hee takes not euery occasion to breake off, and to be angerie with them, but passeth by many iniuries, and many wrongs that are done against him, *Rom.*5.5.

Q. *What is the second benefite we receiue by faith in Christ?*

A. We are daily Adopted and made the sonnes of God, *Adoption.* *Gal.* 3.26.

Q. *How are wee made the sonnes of God by faith?*

A. By faith we are made one with Christ, members of his body, flesh of his flesh, and bone of his bone, And therefore, seeing Christ is the Sonne of God, we who are one with Christ, must needs bee the sonnes of God; for being members, and parts of Christ, we haue good right and interest in all the honour, that ariseth vnto our Head, *Ephes.*5.30.

Q. *What are the fruits of our Adoption?* *Fruites of*

A. We are thereby made the heires of God, and haue all his *Adoption.*

royalties, and the right of his Crowne, and kingdome made ouer to vs, ſo that if God be moſt bleſſed, then wee ſhall bee moſt bleſſed, who muſt ſit downe in the Throne; and in the kingdome with him, *Rom.*8.17.

Qu. *How ſtands this with the poore, and baſe eſtate of Gods children here?*

A. Very well; for they are yet vnder age, and their lands are not yet come into their hands, and therefore no maruell, if in this their minoritie, they differ nothing from Seruants, though they be Lords of all, *Gal.*4.1.

Qu. *What may wee learne of this?*

A. To paſſe our dayes with comfort, remembring, that how hard ſoeuer our ſtate bee in this world: yet we are the heires of a great King, and the day will ſhortly come, when wee ſhall be fetched home with honour to endleſſe happineſſe in our Fathers houſe.

Q. What is the ſecond fruit of our Adoption?

A. Wee are thereby put in aſſurance of eternall life: For the Sonne, ſaith Chriſt in *Iohn* 8.35. abideth in the houſe for euer, and therefore if wee be the ſonnes of God, wee are ſure that wee ſhall abide with him for euer. A father will not caſt his children out of doores for euery fault; No more will God his children for euery ſinne, *Pſal.*89.30.

Q. How is this further declared?

A. By the care a father hath of his childrens good. For as a father will bend all his wit and wiſedome to preferre his children, and will put by as much as hee can thoſe lets and hindrances, which may ſtop them from it: So God bearing a fatherly affection to his children, will imploy the vttermoſt of his wiſedome, and his skill to ſaue them. And therefore, vnleſſe wee will ſay, God hath not wiſedome, or skill enough to doe it, we muſt needs confeſſe, that we ſhall be ſaued, 2.*Tim.*1.12.

Q. What is the third fruit of our Adoption?

A. Wee grow into ſuch confidence of God, that wee dare truſt him with our whole eſtate; and therefore laying downe our liues and our liberties, and all we poſſeſſe, at his holy feet, wee are well content, he diſpoſe of vs, and of all we haue according to his owne will, 2.*Sam.*15.26.

Q. What

Q. *What is the fourth fruit of our Adoption?*

A. Wee are assured thereby, that God careth for vs, and watcheth ouer vs, and delighteth to doe vs good, for being our Father, we may assure our selues we shall finde him a Father, euen most tenderly and most fatherly affected to doe vs good: So that as a father is carking and caring for his children when his children are fast asleepe: So God cares more for vs, then wee care for our selues, and many times thinkes of our good, when wee our selues are careless of it, *Deut.*8 5.1. *Pet.*5.7.

Q. *How is this further declared?*

A. A Kings childe shall not be suffered to goe abroad without his guard: So without a Guard of heauenly Angels, we stirre not a foot: alwayes these heauenly warriours are attending and waiting on vs, *Psal.*91.11,12.

Q. *What is the fift fruit of our Adoption?*

A. We may pray with boldnesse and assurance, that we shall be heard: For as a childe will moane himselfe to his father, thinking that if any will helpe him, his owne father will doe it: So we may boldly poure forth all our complaints into the lappe of God with assurance, that if any man heare vs, hee will (being our Father) be most ready to heare, and to helpe vs, 1 *Iohn* 5.14.

Q. *What is the sixt fruit of our Adoption?*

A. Wee know that God will accept our poore seruice, and our weake obedience at our hands. For euen as a father had rather heare his little childe stammer, then some others speak plainly; So God is more pleased with the weake prayers, and the small obedience of his children, then with all the toyles, and labours of the wicked, *Heb.*11.4.

Qu. *What is the third benefite wee receiue by faith in Christ?*

A. Sanctification, whereby we are freed from the Bondage of sinne, and by little and little enabled through the spirit of Christ dwelling in vs, to loue that which is good, and to walke in it, 1. *Cor.*6.11. *Sanctification.*

Qu. *How are we sanctified by Faith?*

A. Faith makes vs members of Christ, and Christ is the head, distills Life and Grace, and holinesse into all his parts: So that they who are Christs, must needes partake of the

Spirit and life of Christ, *Ephes.*4.16.

Qu. *How is this further declared?*

A. As a wilde Oliue being ingrafted into a naturall, and a kinde ſtocke, loſeth his wilde nature, and partaketh of the ſtocke: So we being once ingrafted into Chriſt, feele our naturall corruption by little and little to abate, and the ſanctifying grace of Chriſt to poure forth it ſelfe into vs, and partaketh of the goodneſſe of the ſtocke.

Qu. *What gather we of this?*

A. That they which liue wickedly and looſely, howſoeuer they profeſſe; yet they haue indeed no part of, nor portion in Chriſt, *Epheſ.*5.5.

Fruites of Sanctification.

Qu. *What are the fruites of Sanctification?*

A. Firſt ſpirituall freedome and libertie, from the enbondagement of ſinne; For whereas before, the Deuill and Sinne did ſo poſſeſſe vs, that for our liues, we could doe no more, but what he would haue vs. Now we haue willingneſſe, and ableneſſe through the ſpirit of Chriſt to liue holily and righteouſly in the ſight of God, *Luke* 1.74.75.

Qu. *What is the ſecond fruit of Sanctification?*

A. Exceeding comfort in doing well, as Chriſt ſaith; It is meate and drinke to doe my Fathers will: So it doth vs as much good as our meate, and it makes vs euen glad in our hearts, when we can remember we haue done any thing that pleaſeth God, *Pſal.*119.14.

Qu. *What is the third fruit of Sanctification?*

A. Deliuerance from many euills, whereinto the wicked and vngodly fall, for whereas the wicked are ſhamed many times for their wickedneſſe: As theft, treaſons, oppreſſions, and the like; The godly liuing well, get a good name amongſt men, ſo that they which will not liue like them will ſpeake well of them, *Acts* 5.13.

Qu. *What is the laſt fruit of Sanctification?*

A. A further ſealing of our election, and our adoption in Chriſt. For by nature, wee are wholly giuen to that which is naught: And therefore, if there be any loue of righteouſneſſe, or hate of ſinne in vs, it is a token that we are regenerated, and ſo conſequently the ſonnes of God, *Rom.*8.14. 2.*Pet.*1.10.

Qu. *What*

Qu. *What is the third thing required of him that will bee saued?*

A. Hee that will be saued, must endeauour himselfe to lead a Christian and a godly life, *Heb.*12.14.

Q. *What gather we of this?*

A. That howsoeuer men professe; yet vnlesse they labour to refraine, and amend their liues, they shall neuer be saued.

Qu. *Seeing wee are saued by faith onely: How is good life needfull to saluation?* *Godlinesse.*

A. Good life is needfull not as the cause of saluation: for wee are saued by the free fauour of God in Christ, but it is needfull as the pathway, that leadeth to saluation: Euen as a friend should giue vs a great deale of Treasure vpon the top of an hill; the treasure were ours by our friends gift, and yet wee should not enioy it, vnlesse we would climbe vp the hill: So heauen and saluation is ours by the gift of Christ, and yet we cannot enioy it, vnlesse by a godly, and a good life, we will walke vnto it, 2.*Tim.*1.9.

Qu. *Where must wee begin the godly life?*

A. First a man must labour to reforme his heart, to bring it out of loue with sinne, and to like well of the holy things of God, *Ier.*4.14.

Qu. *How is this declared?*

A. If a man would make a bad tree good, it is not enough to chop of the branches, and the boughs, vnlesse he change the very nature, and sappe of the tree: So vnlesse the very nature of the heart be changed, and the innermost affection bee altered in it, all our labour in the godly life is but cast away, 2.*Cor.*4.14.

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A. That they which labour after good things, and yet take no paines to weaken their corruptions, and to shake off their sins, shall neuer attaine to a godly life.

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Q. *What sinnes must we labour to shake off?*

A. All that cleaue vnto vs, as the Apoſtle ſaith in 2. *Cor* 7.1. *Let vs cleanſe our ſelues from all filthineſſe of the fleſh, and ſpirit, and grow vp into full holineſſe in the feare of God, Heb.* 12.1.

Q. *What gather we of this?*

A. That they which haue reformed ſome one ſinne or more, and yet ſuffer ſome other to ſleepe quietly and poſſeſſe them, are ſhort of the truth of the godly life, 1. *Iohn* 1.8.

Q. *No man is able to free himſelfe from euery ſinne.*

Sinne. *A.* Yet euery man muſt ſtriue and labour for it, and it muſt be his griefe that he cannot attaine it. We muſt not ſuffer ſinne to dwell peaceably, and quietly in our hearts, but wee muſt euer be warring, and fighting to driue it thence, 2. *Cor.* 12.8.

Qu. *What are the helps and furtherances hereto?*

A. Firſt a man muſt labour to know his owne heart, to grow acquainted with his owne ſoule, to ſee the ſpeciall ruines and breaches that be in it: For though we haue ſome ſpice, and ſome grudging of euery ſinne: yet euery man hath ſome one ſpeciall ſinne or more, that hurts and peſters him aboue the reſt.

Darling ſinne. Qu. *How ſhall a man know his ſpeciall ſinne?*

A. Becauſe the deuill will labour mightily to hide it from vs. Therefore ſome diligence muſt bee vſed to diſcouer it. Firſt, a man muſt marke the courſe of his life, and ſee what ſinnes he is moſt tempted with, which ſinnes he is leaſt able to reſiſt, what of all other he can hardlieſt forgoe, and that be it one, or more are maſter ſinnes in him.

Secondly, hee muſt marke, what ſinnes raigne moſt in the place and in the countrey where he dwells; what ſinnes are the chiefe in his kindred, and in thoſe that companie with him. For hardly can a man dwell in *Sodome*, but hee ſhall carry ſome ſmatch of the ſinne of *Sodome*, *Gen.* 19.33.

Thirdly, hee muſt marke the iudgements of God, that fall vpon him, for God hath engrauen vpon euery iudgement, the name of the ſinne for which hee ſends it: So that a man in his puniſhment, may plainely reade his ſinne. As *Dauid* ſinning in his people, was puniſhed in his people. And *Pharaoh* ſinning in drowning the Infants, was drowned himſelfe. And therefore, when wee are puniſhed in our goods, let vs thinke wee haue ſinned in our goods; When wee are puniſhed in our children, then

let

let vs thinke we haue sinned in our children, and so in our wiues, in our friends, and the rest.

Fourthly, lastly if these meanes will not worke; it is good to consult with some wise and some deare friend of our state, and intreate him in the loue of God, and our selues, that he will tell vs in truth, what sinnes hee sees vs most prone, and inclined vnto.

Qu. *What must a man doe for the weakening and killing of his sinnes?*

A. When a man hath found out his sinnes, then he must get him to the Ministry, and to the Bible, and there marke the spirituall places, that meete with such sinnes; those of all other hee must lay to heart, and be continually musing, and grating on; as if a man be giuen to swearing, let him looke *St. Iames* 5.12. If a man bee giuen to lightnesse or the like, let him looke, *Ephes.* 5. 5. Where it is said, no whoremonger, neither any vncleane person, hath any inheritance in the kingdome of Christ, and of God; and so euery speciall sinne, a speciall place, *Psal.* 119.11. *Killing of sinne.*

Q. *What gather mee of this?*

A. That they who either in hearing or reading the words slippe by those places, which make most against them, and strike deepest at their faults, shall neuer attaine to true reformation of their hearts.

Q. *What is the second helpe to weaken sinne?*

A. A man must marke what feedes his sinne, where it getteth strength. For as fire is nourished with fewell: so there is euer somewhat that nourisheth our sinnes: If a man can finde that, and reforme it, hee shall soone weaken the greatest corruption that is within him. As if companie draw thee to sinne, away with that companie: If feare of displeasure, away with that feare: If hope of commodities, away with that hope, *Math.* 5.29.

Q. *What gather mee of this?*

A. That they, who say they would faine leaue sinne, and yet leaue not such companie, vse such pastimes, such meanes as they know cannot but nourish and increase it in them, doe but deceiue themselues. As if a man would clap drie faggots vpon the fire, and say he doth meane to quench it, when indeed hee kindles it the more.

Q. *What is the third helpe to weaken sinne?*

A. A

A. A man must cry to heauen, and begge the Lords ayde and his helping hand; as a little childe, if he haue a tough sticke, which he cannot breake, runnes to his father with it, that hee may breake it for him: So because we cannot master our sinnes, therefore we must runne to God by prayer, that hee may master them and kill them in vs, *Psal.*41.4.

Q. *What gather wee of this?*

A. That they who purpose and resolue to leaue their sinnes, and yet are not often vpon their knees crauing strength from heauen, and grace to leaue them, shall neuer shake them off.

Q. *What if these things worke not?*

A. If these things worke not vpon vs, wee must consider what is the reason, why they doe not worke; either wee doe not vse them so diligently, and so carefully as wee should, or else we haue vsed them but a little while: A man cannot fell a great Oake with one stroke of an Axe, it will aske him many a blowe: So our sinnes being of so great a growth, will not quickly down. It is well if after many labours, and much paines, wee may feele them begin, 2.*Cor.*12.8. or else the heart may not yet be loosened from some darling corruption, vntill which time all meanes are vneffectuall, *Psal.*

Q. *What gather wee of this?*

A. That they who vse these meanes for a spirt, and practise them not continually and wholly, shall neuer get any sound comfort, or profite by them.

Q. *What is the second thing a man must doe in the reforming of his heart?*

A. When a man hath weeded out his sinnes, hee must not then giue ouer, but fall to worke a fresh, and labour to plant somewhat in the garden of his soule: as one vice goes out, so he must labour to plant an other vertue in the roome, *Hos.*10.12.

Q. *What gather wee of this?*

Q. That a man must not thinke his conuersion to bee true, vnlesse he bee carried with as great loue to godlinesse, as euer hee was to wickednesse, and be as carefull for good things, as euer he was for euill. And therefore they that are come from Poperie, and stick there, hauing got no iudgement, nor knowledge in the Gospell, doe but deceiue themselues: As they also, who will not

openly

openly breake the Sabboth, and yet are not carefull to ſanctifie it in the holy duties thereof, *Pſal.*27.27.

Q. *What are the things wee muſt firſt plant in the heart?*

A. A loue of God, to delight in him, as in the greateſt portion we haue in this world, to reſt in him with ioy and contentment, as in our chiefeſt good: to ſet more price on him, then we doe on all the world beſides. And therefore hauing ſuch a Iewel, and ſuch a wonderfull treaſure of the Lord, wee account all our wants to be nothing, ſo long as wee want not him: All our loſſes nothing, ſo long as we loſe not him: All diſpleaſures light, ſo long as God is not diſpleaſed with vs, *Math.*21.38. *Loue of God.*

Q. *Why muſt we begin at the loue of God?*

A. Becauſe the loue of God is the fountaine of all true obedience, and it ſendeth forth the carefull Chriſtian to good workes: For louing God, hee will ſeeke to doe that which God may like of, and will willingly doe nothing that may diſpleaſe him: Euen as if a man haue a deere friend, hee will not willingly doe any thing that may offend him: but will ſeeke by all duties to make his loue and his good heart knowne vnto him.

Q. *How may wee bring our hearts in loue with God?*

A. By conſidering what God hath beene to vs, and what we haue beene to him: Wee, the worſt of all his creatures, worſe then Toades or Snakes, for they ſinne not againſt God, but wee ſinne againſt him: Worſe then the Iewes, for they crucified Chriſt but once, but wee buffet him, and pierce him with our ſinnes euery day, worſe then any of the damned Ghoſts, that lie damned in hell, for they ſinned in darkneſſe, but wee ſinne in the light, they hauing but weake meanes, wee hauing many great helpes to weaken ſinne, and yet (mirrour of mercy) none ſo ſpared, as we are ſpared; none ſo bleſſed, as we are bleſſed; none ſo loued, as we are loued of the Lord. And therefore how can wee, but euen burne in loue towards him againe, and make more reckoning of him, then of all the world beſides, *Solomons ſong.* 2.5.

Q. *What is the ſecond thing?*

A. The feare of God, to bee more affraid to diſpleaſe him, then all the Princes and powers in the world. To be more abaſhed, and more aſhamed, when God ſees vs ſinne, then if all the *Feare of God.*

eyes

eyes in the world were gazing on vs, *Gen.* 28.17.

Q. *What will this worke in vs?*

A. The feare of God will be as a banke, to keepe in the raging lusts of the heart, that they breake not out; Euen as the Sea banke beates backe the waues, and breakes the force of them, that they cannot ouerflow, *Ier.* 32.40.

Q. *How may wee settle the feare of God in our hearts?*

A. First, by considering the great power, and the mighty arme of God, that he is more able to doe vs more harme, then all the powers in the world can doe. And therefore if wee feare to displease a Prince who can kill but our bodies; how much more should we feare to displease God, who can damne our soules, *Isay* 51.12.13.

Secondly, by perswading our selues, that wee are alwayes in Gods presence, that he euer lookes vpon vs with a bright and a shining face; So that we doe nothing but what God sees vs doe; wee speake nothing, but what he heares vs speake. And therefore if a mans presence would bash vs, how much more should the holy presence of God strike feare, and reuerence into our hearts.

Q. *What is the third thing?*

A. Knowledge of the will of God, to vnderstand what is holy, and what is vnholy: what is right, and what is wrong: what is pleasing, and what is displeasing in his sight, *Ephes.* 5.17.

Q. *What are the parts of this Knowledge?*

A. Two { 1. *Spirituall Wisedome,* 2. *Spirituall vnderstanding,* } *Coloss* 1.9.

Spirituall vnderstanding.

Q. *What is spirituall vnderstanding?*

A. A generall knowledge, what is to be done, *Prou.* 9.10.

Wisedome.

Q. *What is spirituall Wisedome?*

A. A particular waighing of the circumstance of time, place, and person, to know what is expedient, 1. *Cor.* 6.12.

Q. *What is the vse of our Knowledge?*

A. It will bee, as a candle of the soule to light it, and shine vnto it in the wayes of God: For many times wee sinne, when we thinke we doe not sinne; and many times wee would doe well, if we had knowledge & iudgement how to do it, *Eph.* 1.18.

Q. *What*

Q. *What gather wee of this?*

A. That they which ſay, they carry as good a minde to religion as the beſt, and yet take no paines to grow in the knowledge of it, doe but deceiue themſelues, *Hoſ.*4.6.

Q. *What is the fourth thing?*

A. Obedience to the will of God: to haue our hearts at commandement, ſo that in any dutie at any time, we can haue it preſt and readie for the Lord; So that if God ſay but loue this, wee can loue it: If God ſay, beare this, we can beare it: If God ſay, but leaue this, wee can leaue it. And this not onely, when Gods will and our affection ſute together, but euen then, when there is an vtter diſagreement betweene them, *Ier.*42.6. *Obedience.*

Q. *How may wee bring our hearts to obedience?*

A. Firſt, to conſider that God loues vs dearely: And therefore, he will neuer command any thing at our hands, but it ſhall be for our good, *Ier.*32.39.

Secondy, to conſider, God is farre wiſer then wee, and therefore his courſe is better then ours, *Pſal.*119.24.

Thirdly, to conſider, we owe our liues and our liberties, and all we haue to God, and therefore when God commands, he commands but his owne, *1.Cor.*6.19.20.

Fourthly, to conſider, wee ſhall haue no good ſucceſſe in our wayes, if wee leaue the Lords, *Hoſ.*5.13.

Fiftly, to conſider, that the Lord will not bleſſe vs in his owne wayes, what vnlikelihood ſoeuer there be, that it ſhall not ſpeed, *Pſal.*37.3.

Sixtly, laſtly to conſider, that our obedience to God, is the placing of him in his ſeate of glorie, and as it were, the crowning of him to bee our King: So that to diſobey him, is to diſclaime, and renounce his dominion ouer vs, *Deut.*26.17.

Q. *What is the ſecond generall thing required of vs?*

A. Well-ordering of the life, that our whole behauiour bee ſeemely and ſeaſoned with grace, as well when we are in ſecret, as in the ſight of men, *Epheſ.*2.10.

Q. *What muſt wee firſt doe in the well ordering of our life?*

A. Wee muſt ſit downe and conſider our ſtate, of what condition, and place wee be. If a Chriſtian, then wee ſtand charged with the duties of a Chriſtian: If a maſter, then we performe the duties *Ordering of our life.*

duties of a maſter: If a Father, then the duties of a Father, and ſo of the reſt.

Q. *What are the common duties of euery Chriſtian?*

A. They be of three ſorts, 1. To liue ſoberly in reſpect of himſelfe. 2. To liue righteouſly, in reſpect of his neighbour. 3. To liue holily in reſpect of God, *Tit.* 2. 12.

Q. *Why doth the Apoſtle begin firſt with our ſelues?*

A. Becauſe a man is giuen naturally to loue himſelfe, and to ſeeke his owne good. And therefore if wee cannot hold within compaſſe of dutie towards our ſelues, much leſſe ſhall we be able towards others.

Q. *What is the dutie which wee owe vnto our ſelues?*

A. To liue ſoberly, and temperately in this preſent world.

Q. *What is this ſobrietie which the Apoſtle ſpeakes of?*

Sobrietie. A. A moderate, and ſparing vſe of our lawfull liberties; which moderation muſt be kept in all the actions that concerne our ſelues; in our diet, in our recreations, in our mirth, in our ſorrowes, and ſo in the reſt.

Q. *How ſhall wee keepe this godly moderation in our Dyet?*

In Dyet. A If two things be cared for: Firſt, that it bee not too coſtly, too ſumptuous: no though our purſe will beare it, and our abilitie reach vnto it. The Glutton, which wee reade of in the Goſpell, was able enough to maintaine his cheare, for hee dyed rich. And yet for his feaſting on earth, hee was faine to faſt in hell: And the Deuills made as merry with his ſoule, as euer hee made merry with his meat, *Luke* 16. 19.

Q. *Is it not lawfull to feaſt our Neighbours?*

A. Yes, it is lawfull to make Feaſts of loue, as the old Chriſtians did in *Iude* 12. *verſe*. But neither muſt this bee common, nor vſuall euery day, nor to fare more then for honeſt and ſober delight. *Not common, Iſay* 56. 12. *Not exceſſiue, Nehemiah* 5. 18.

Q. *What is the ſecond thing?*

A. Wee muſt looke, that we vſe not thoſe meates and drinks, which we haue (how homely, and how meane ſoeuer they bee) intemperately, that we doe not ſurfet, nor feed cormorantly, to the glutting, and whole ſatisfying of the fleſh: waſhing our braines

braines with drinke, and baſting our bodyes with meate, more then needs, *Ezek.* 16.19. *Fulneſſe of bread*, was one of the ſinnes of *Sodome*, *Iſay* 5.22.

Q. *How ſhall wee be ſober and moderate in our Apparell?*

In Apparell.

A. If it be not too gariſh, too light, too coſtly, or ſtrange, but graue, vſuall, beſeeming our Calling and our Countrey, ſtrange Attyre is condemned, *Eph.* 1.18. light and *wanton Attyre* 1. *Tim.* 2.9.

Q. *Doe the Scriptures giue any certaine directions for Attyre?*

A. There are two Rules to be kept in our Attyre. Firſt, that wee doe not ſtretch forth our ſelues vnto all that wee may, and goe as farre as our place and abilitie will let vs, but cut ſhort off ſome part of that which is lawfull, for men of our degree, 1. *Tim.* 2.9.

Secondly, that we ſquare our ſelues to the moſt ſober of our age, degree, condition, and ſtate of life, 1. *Pet.* 3.5. Alſo we haue an example in the 2. *Sam.* 13.18. where the holy Ghoſt cleareth King *Dauid*, that he gaue no occaſion to the euill which came vpon his daughter, becauſe in apparell hee kept her within the rule appointed, and let her goe no otherwiſe, then other maydes of her age, place, and condition went.

Q. *Is nothing but apparell to be cared for?*

A. Yes, regard muſt be had of our gate, of our hayre, of whatſoeuer we are ſet out, and attyred with. In this alſo an honeſt, and godly moderation muſt be vſed, That our gate be not ſtately and proud: That our hayre be not vndecently long: That no more ornaments be hanged vpon vs, then ſeemelineſſe, and that Chriſtian ſobrietie, which hath beene ſpoken of, will permit. *Of the gate, Iſay* 3.16. *Of the reſt*, 1. *Pet.* 3.3.

Q. *Is it not lawfull for men to haue long hayre?*

A. The Apoſtle ſaith 1. *Corinth.* 12.14. *It is a ſhame for a man if hee weare long haire.* And therefore vnleſſe it be not lawfull for men to ſhame themſelues, it is not lawfull for men to haue long hayre: And he giues vs ſuch a reaſon, as being well weighed, may mooue them much; *Doth not nature it ſelfe teach you, ſa th hee*; As if he had ſaid, Though men haue neither religion nor honeſty, nor grace, nor any conſcience in them: yet nature

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it ſelfe may teach them, that when they glorie in their long locks, they glory in their ſhame.

Q. *How may wee vſe our recreations moderately and lawfully?*

A. If wee be not exceſſiue in them, if wee ſpend not too much time vpon them, but vſe them ſo ſparingly, that thereby we may become the more fit, and cheerefull in our calling, *Coloſ.* 4.5. and redeeme the time which we doe not, when our exerciſes doe not make vs more fit for our duties.

Secondly, if we be not eagerly ſet vpon them, that we fall to ſwearing, chafing, fretting, quarrelling, or hurting our neighbours corne, gratſe, cattell, and the like.

Thirdly, if we vſe them at lawfull and conuenient times, not when we haue fitneſſe to better things, nor vpon the Sabboth, nor in time of priuate, or publike mourning, *Eccleſ.* 3.1.

Q. *Why may wee not vſe them, when wee are fit for better things?*

A. Becauſe Recreations are permitted onely to refreſh vs, and therefore if we play when we are as well able to worke, or to pray, or to reade, or to doe ſome ſuch better things, we abuſe our libertie, becauſe wee runne to recreations before wee need them.

Q. *Why may wee not vſe them on the Sabboth?*

A. Becauſe the whole day is ſet apart for the ſeruice of God, *Iſay* 58.13.

Qu. *Why not in the time of mourning?*

A. Becauſe wee may not laugh, when God would haue vs weepe: Wee may not be ſporting, when we had more need bee repenting for our ſinnes, *Iſay* 22.12.13.14.

Qu. *How may wee be ſober and moderate in reſting from our labours?*

In Labours. A. If no more time be ſpent in our reſt, then may well ſerue to refreſh vs, *Marke* 6.31.

Q. *How may we alwayes keepe our ſelues in worke?*

In worke. A. If wee conſider, that the Lord hath ſtored vs with ſuch varietie of duties, that wee need not be idle one houre in a day, If wee cannot worke, yet wee may reade: If wee cannot reade, yet we may heare others reade: If not that, yet wee may pray or meditate, or comfort our brethren. If wee tyred in one, yet wee

may

may recreate, and refresh our selues in another, *Coloss.*4.5.

Qu. *How may wee be sober and moderate in our sorrows?*

A. If wee obserue three things. First, that wee grieue not our selues for euery needlesse thing; for the Lord would haue vs liue in some comfort, and in some cheere: And therefore, we must not take euery thing to heart, and make our liues wearisome and bitter to vs, *Phil.*4.4. *In Sorrowes.*

Secondly, that wee grieue lesse for matters of lesse weight, and more for matters of greatest weight: More for our sinnes, then wee doe for our troubles, and more when we lose God, then when we part with our dearest friends, *Zachariah* 12.10.

Thirdly, that we suffer not our selues to bee swallowed vp of sorrow, no though it be for the best things, 2.*Cor.*2.7.

Qu. *How may we be sober and moderate in our mirth?*

A. If wee weigh the matter of our ioy, that we neuer reioyce in euill things, as in iesting, scoffing, talking wantonly, nor in those things that are transitorie, and passe away; as in riches, fauour, honour, further then they are pawnes and pledges of the loue of God (not in euill things, 1.*Cor.*5.6. not in transitory, *Ier.*9.23. and the 24. *Iob* 31.25. *In our Mirth.*

Secondly, if we shew not too great lightnesse in our mirth, but alwayes it haue some seasoning of Christian grauitie in it, *Ephes.*5.4.

Thirdly, if we be not merry, when our owne sinnes, or our brethrens miseries, giue vs more cause to mourne, *Hos.*9.1. *Amos* 6.5.6.

Q. *Are there no other things, wherein sobrietie must bee shewed?*

A. Yes, many other things, as in our sleepe, in our feares, and in our cares for the world, and the like; But by these few, which haue beene handled, we may measure out all the rest.

Q. *What is the duty which wee owe to men?*

A. To liue righteously, that is to giue euery man that which is his due, *Rom.*13.7. *To men Righteousnesse.*

Q. *What is their due?*

A. That we loue them in their persons, both in their bodies and in their soules, in their goods, in their good names, and in euery thing that belongs vnto them, *Rom.*13.8.

Q. *How may wee shew loue in their persons?*

A. Three wayes, { 1. In our *Affections*, 2. In our *Words*, 3. In our *Deeds*, } 1. *Iohn* 3.18.

Q. *How in our Affections?*

In our Affections.

A. Wee must not rashly be angry with them, for loue suffereth long, it will put vp many iniuries, and passe by many wrongs, and therefore they that fall out, and suffer their loue to quench for euery offence, declare euidently they haue no loue, See *Solomons Song* 8.7.

Q. *May wee not be angry?*

Anger.

A. Yes: but therein three things must be looked vnto. First, that the cause be iust and earnest, *Math.*5.22.

Secondly, that our anger be not furious: that it breake not out into immoderate heate, into cursing, banning, reuiling and the like, *Ephes.*4.31.

Thirdly, that it hold not long, for both should seeke Reconciliation: As the father ranne to meet his sonne and the sonne his father. And therefore, they that being once falne out, will neuer be reconciled againe, or straine courtesie, who shall begin, bewray notably their want of loue, *Eph.*4.16. 1.*Cor.*3.12.13.

Q. *What is the second point of Inward loue?*

A. Wee must not enuy their good: It must not grieue vs to see others wealthier, wiser, and better thought of then our selues: Wee must be as glad of their welfare, as of our owne, and reioyce as much to heare them praised, as we would doe if our selues were commended, *Rom.*12.15.

Q. *What is the third point of Inward loue?*

A. Wee must not take that which may be well meant in euill part: wee must not be too iealous, and too suspicious of our brethren, vpon euery conceite, thinking hardly of them, *Rom.* 1.29.

Q. *What is the fourth point of Inward loue?*

A. Wee must not disdaine them, nor set vp our selues against them: For though in some one gift, they came behinde vs, yet happily in some other they goe before vs; and though they doe not, yet happily, they haue not had such helpes, such meanes, so many sweet motions to bring them on as we haue had, *Phil.*2.3.

Q. *How*

Q. *How must wee shew our loue in our words?*

A. Wee must not speake bitterly, scoffingly, nor crossely to them: if we be wronged, yet we must deale coldly, gently, and mildely with them, *not bitterly, Iames* 4.11. *not scoffingly, Gen.* 21.9.10. *not crossely, Pro.*15.1. *In words.*

Q. *May wee not be sometimes sharpe in our speech?*

A. Yes, but in Gods cause, rather then in our owne, and neither in both, till wee see gentle meanes will not worke: as a Physitian vseth strong Medicines, when the weaker will not helpe, *Nehem.*13.25.

Secondly, wee must not speake euill of them behinde their backs, but by loue conceale those infirmities that are in them, vnlesse either Gods glorie, or their good shall require an opening of their faults, 1.*Pet.*4.8. 1.*Cor.*11.11.

Thirdly, wee must not brawle, and wrangle contentiously about questions that shall arise amongst vs, 1.*Pet.*3.15.16.

Q. *How must wee shew loue to them in our deeds?*

A. Wee must not withdraw our selues from them in their needes, but to our power and abilitie, seeke to make their liues sweet and comfortable to them; We must not be altogether our owne men, shut vp within our owne profite, and pleasures, and wholly taken vp of them: But by loue wee must goe out of our selues to the good and profite of our Brethren, *Deut.* 15.7.to the 11. *In our Deeds.*

Q. *What gather wee of this?*

A. That they who are so farre off from helping their needy brethren; that they make euen a spoyle, and a prey of them, most vnchristianly encreasing their miseries, and by vsury and hard bargaines, putting of them further into debt and danger, they haue no drop of humanitie, much lesse any sound ground of Christianitie in them, *Leu.*35.36.

Qu. *What other thing is there wherein we must shew our loue?*

A. Wee must not doe any violence to their person, wee must neither smite them, nor hurt them in life or limbe, as appeareth, *Leuit.*24.19.20. For though the Ceremony of that Law be now abrogated, yet the equitie of it stands still in strength.

Qu. *What further thing is there to declare our loue?*

A. We must not procure hurt to their persons by any means, *Loue to their Persons.*

ſo tenderly the Lord would haue vs regard our brethren, that we ſhould not be any occaſion, whereby hurt and dammagement may grow vnto them, 1. *Chron.* 11.19.

Qu. *What gather wee of this?*

A. That they who delay ſuites in law, or blowe tales into mens heads, and ſo giue occaſion of blood, or they that raſhly venter mens liues for their profite or pleaſure, are highly guiltie of the want of loue.

Qu. *Shall wee thinke our ſelues diſcharged towards our Brethrens perſons, when wee haue performed this?*

A. No, the chiefeſt thing is yet behinde, loue to their ſoules, which is the very life of Chriſtian loue, *Rom.* 10.1.

Qu. *How muſt wee loue them in their ſoules?*

Soules. *A.* Wee muſt mourne and be ſorry for their ſinnes, as Chriſt wept ouer *Ieruſalem*; ſo we muſt weepe ouer the ſoules of our brethren, *Ier.* 13.17.

Qu. *What is the ſecond thing?*

A. Wee muſt pray for them, that the Lord would forgiue them, and fill their hearts with the riches of his grace, *Iames* 15.16.

Q. *May not one mans prayer get pardon for another mans ſinnes?*

A. It may, as it appeareth in the 1. *Iohn* 5.16. and yet not without the faith of him, whom we pray for: For without faith it is impoſſible to pleaſe God, *Heb.* 11.6.

Q. *What gather wee of this?*

A. That they who ſee other men drowned in ſinne, and yet are not oft vpon their knees to intreate the Lord heartily, and earneſtly for them, are highly guiltie of neglect of durie towards them.

Q. *What is the third thing?*

In drawing them to chriſt. *A.* Wee muſt labour to draw them to Chriſt; as one candle lights another: ſo one man muſt bring another to God; As *Peter* being conuerted, muſt conuert his brethren; ſo wee being turned, muſt turne others to the faith, *Zach.* 8.21.

Q. *What is the fourth thing?*

To incourage them. *A.* Wee muſt bring them on, being come, wee muſt encourage them, and lead them forward in the wayes of God. As a man

plies

plies a lampe with oyle: ſo wee muſt nouriſh and feed good things in them, that they goe not out, *Heb.*10.24.25.

Qu. *How is this declared?*

A. By a ſimilitude: for as in a great Familie where are many children, the elder helpe to carry and tend the younger: So in the family and houſhold of God, the antienter and elder Chriſtians muſt helpe and ſupport, and bring forward thoſe that are the weaker, and came lately to the faith, *Acts* 18.27.

Q. *What is the laſt thing?*

A. Wee muſt admoniſh them of their faults; For he that rebukes not his brother ot his ſinne, hates him in his heart, *Leuit.* 19.17. *Admoniſion.*

Qu. *How doth this appeare?*

A. Becauſe we know the Lord will puniſh his ſinne and bring it to light: And therefore, if wee diſſemble and admoniſh him not to leaue it, what doe wee elſe but deſire the Lord to blaze him, and to ſhame him for it?

Q. *Yea, but men will be angry with vs if wee tell them their fault.*

A. And God will be angry if we tell them not. And therefore it is better to loſe mens fauours then Gods fauour, and to haue our neighbours diſpleaſure then Gods diſpleaſure: And yet many times that falls out that *Salomon* ſpeakes of, *Prou.*28.23.

Q. *What things are to be regarded in reproouing?*

A. Three things: Firſt, that we doe it mildely and louingly, that we ſet not too eagerly and too hardly on them, *Gal.*6.1.

Secondly, that we doe it mightily and with power, not onely making them ſee their ſinnes, but euen all the ſhame of it, to bring them to a greater hatred and loathing of it, *Micah* 3.8.

Thirdly, that we doe it diſcreetly, not caſting of precious ſeed vpon euery ground; but hauing ſome hope of the partie, that it ſhall doe good, *Prou.*9.8. *Math.*7.6.

Qu. *Is euery prophane man to be giuen ouer in his ſinnes?*

A. Surely no: Great care muſt be had that we iudge not men paſt phyſicke, till their diſeaſe be growne very deſperate indeed. Though a man haue beene a ſcorner before, yet wee know not whether now he may leaue it. And though he haue beene very impatient of reproofe at other mens hands, yet wee know not

how he may take it at ours. And therefore, as long as there is any sparke of hope, we must not cease mildely to admonish them of their faults, *Marke* 12.4.5.6.

Qu. *What is the second Point to our neighbours?*

We must loue them in their goods.

A. Wee must loue them in their goods: For loue not onely regards the person of our neighbour, but also dealeth tenderly and louingly with all those things that belong vnto him; So that if any thing of his shall not finde honest and trustie dealing at our hands, there shall be iust cause to arrest, and indict vs of the want of loue, *Rom.* 13.9.

Qu. *How must wee loue them in their goods?*

A. First, we must preserue them the best we can.

Secondly, wee must not withhold or detaine any thing from them.

Thirdly, wee must not take away, either by force or fraud, any thing that is theirs.

Q. *What doth the first point teach vs?*

A. That if our neighbours house, or cattell, or corne bee endangered, euery man must lend his helping hand to preserue them safe. If our neighbours house be on fire, euery man runnes with his bucket to quench it. So if our neighbour bee oppressed in law, euery man must helpe to defend his right; If by sicknesse he be cast behinde, we must further him and helpe him the best we can, *Exod.* 23.4.5.

Q. *Who be they that offend in this Dutie of loue?*

A. First, they that suffer their cattell through negligence to breake into other mens grounds, and when they haue trespassed him, are not willing and ready to make full recompence for their hurts, *Exod.* 22.5.

Secondly, they who hurt or lugge their neighbours cattell excessiuely. For what conscience or equitie is this, that a man for halfe a penny-worth of grasse, should doe his neighbours beast a shillings-worth of harme, *Exod* 22. and the 5.6. *verse.*

Thirdly, they that turne their owne dangers vpon their neighbours necke, as they that turne the ouershoote of their water vpon their neighbours land, or by many meanes draw him into perill that themselues may scape, *Luke* 6.31.

Fourthly, they that can giue euidence in a matter, and yet by

their

their ſilence ſuffer their neighbour to bee defeated of his right, *Leuit.5.1.*

Fiftly, they that will runne to law for euery iniury, and for euery wrong. For though a man haue done vs ſome harme, yet that is no reaſon why we ſhould waſte him in the law, and turne him out of all he hath: But wee muſt ſeeke as neere as may bee, that his puniſhment may be anſwerable and equall to his offence, *1.Cor.6.7.*

Q. *What is the ſecond thing whereby we muſt ſhew loue to our Neighbours goods?*

A. Wee muſt not with-hold or keepe backe any thing that is his, but reſtore with conſcience and care, whatſoeuer in any right or equity belongs vnto him, *Prou.3.27.*

Q. *Who be they that offend in this?*

A. Firſt, they that keepe backe the labourers hyre; not onely they that defeate him of his wages; but euen they alſo, that keepe it in their hands when it ſhould doe them good, *Deut.24.15.*

Secondly, they that are not carefull to diſcharge their owne debts, *Pſal.37.21.*

Thirdly, they that finde any thing that was loſt, and are not carefull to reſtore it: For as a Maſter layes certaine looſe money vp and downe his houſe, to try whether his ſeruants will ſteale it: So when wee light vpon any thing that was loſt, let vs remember, the Lord makes tryall of our honeſty, whether we will poſſeſſe with an euill Conſcience one penny-worth of our neighbours goods or no, *Deut.21.3.*

Fourthly, they that haue hired or borrowed, or taken any thing to keepe, and are not carefull as much as in them lyes to reſtore it as good as it came, *Exod.22.14.*

Q. *What is the third thing whereby wee muſt ſhew loue to our Neighbours goods?*

A. Wee muſt not get away by force or fraud any thing, that is his: wee muſt ſuffer him to reſt in a peaceable poſſeſſion of thoſe things which the Lord in mercy for the comfort of his life, hath caſt vpon him, *1.Theſſ.4.6.*

Q. *What learne wee by this?*

A. That in bargaining, we muſt alwayes giue him a penny-

worth of ware for his penny: Couetousnesse and greedinesse of gaine must not rate our Commoditie, and set price vpon our Wares, but we must looke as neere as may be, that the goodnesse of the Commoditie we sell, euen in truth and good conscience bee quall to that money the Buyer payes for it, *Leuit.* 25.14. 15.16.

Q. *Who be they that are condemned hereby?*

A. First, it condemneth all vttering of deceitfull and naughty wares, *Amos* 8.6.7.

Secondly, it condemneth those that ouersell their Commodities, and labour to driue the price as high as possibly they can, *Amos* 8.4.5.

Thirdly, it condemneth those that vse false Measures and false weights, or if they be true, yet they can so cunningly conuey the matter, and helpe it with a sleight, that the Buyer is sure to come short of his due, *Deut.* 25.15. *to the* 16.

Fourthly, it condemneth those that lye in the winde to prey vpon a man (that must needs sell his Commodities for ready money) to get them for halfe the worth: For what is it to oppresse our brethren in bargaining, if this bee not to oppresse them.

Q. *What other Dutie are wee charged with?*

Vsurie. *A.* We must not take Interest, or Vsurie of our Neighbours, for all vsurie is biting vsurie; howsoeuer some can licke themselues whole againe, yet the greatest part carry the print of the Vsurers teeth to their dying day, *Exod.* 22.25.

Qu, *What is Vsurie?*

A. Vsurie is a certaine gaine exacted by Couenant aboue the Principall, onely in lieu and recompence of the lending of it: and it is cleerely condemned by the Lord, *Deut.* 23.19.

Q. *Doth not the Princes law allow Vsurie* 10. *pounds in the* 100. *pounds?*

A. The Princes Law restraineth Vsury, but allowes it not; The Prince had rather men would lend freely to their brethren, but if they will not for the hardnesse of mens hearts he permits 8. in the 100. lest they should take 20. in the 100.

Q. *Why is not Vsury condemned in the New Testament?*

A. Because it is sufficiently condemned in the Old: For the

Morall

Morall law alwayes ſtandeth in ſtrength and is neuer repealed: And therefore Vſury being a branch of the morall Law, in as much as it concernes loue, and good dealing too with our neighbour, is as ſtrictly forbidden in the New Teſtament, as it was in the Old, *Math.* 5.17.

Q. *What is the laſt dutie we learne from hence?*

A. Wee muſt not filch or pilfer the leaſt pinne or point from our Neighbour: for it is not the value, but the diſhoneſt manner of comming by a thing that makes it theft, *Epheſ.* 4.28.

Qu. *What is the roote of all hard dealing with our brethren?*

A. Couetouſneſſe and greedy deſire of gaine, for why doe men racke the priſes of their Wares? Why doe they ſcant their meaſures? Why doe they ſell they care not what? Why are they Vſurers, oppreſſours, pilferers, and the like? But becauſe their hearts runne after couetouſneſſe, and they are mightily ouertaken with greedineſſe of gaine, 1. *Tim.* 6.10.

Q. *What are the cauſes of Couetouſneſſe?* *Couetouſneſſe.*

A. There are two cauſes of it. Firſt, diſcontentment with our preſent ſtate, not reſting in it, as in our portion with great thankfulneſſe of heart to God for it. For when we are once falne into loue with a better ſtate, and grow diſcontented with the preſent bleſſings of God that are vpon vs: then we fall to ſcraping, and fetching in we care not how, 1. *Tim.* 6,9.

Secondly, Infidelitie and diſtruſt in God, miſtruſting the Lords care, that hee will leaue vs in the duſt, and not prouide ſufficiently for vs; wee thinke to make ſhift for our ſelues, and to be furniſhed for a rainie day, though the Lord ſhould leaue vs. *Heb.* 13.5.

Qu. *What are the remedies of it?*

A. The remedies are two: Firſt to reſt contented with our preſent eſtate, as in the portion which the Lord in wiſedome knowes to be fitteſt for vs, *Phil.* 4.11.

Secondly, to haue hearts ſtrongly perſwaded, that the Lord will not leaue vs nor forſake vs in our need, but graciouſly will ſupply vs with the riches of his power, whatſoeuer is wanting in vs, 1. *Pet.* 5.7.

Qu. *What is the laſt thing wherein we muſt loue our brethren?*

A. Wee muſt loue them in their names, taking care for their credite

credite and estimation, that we bring not any blot or blemish vpon them, but by loue, maintaine and vphold their good report, *Tit.* 3.2.

Qu. *What is the first dutie we are charged with in this behalfe?*

A. Whensoeuer occasion serues, we must be willing to make report of those graces and good things that be in them, and to bestow their iust and deserued commendations on them: We must not be giuen to smother and conceale our brethrens praise, to bury and rake vp their commendations in the dust, but be forward in remembring those things, whereby credite and estimation may grow vnto them, 3. *Iohn* 12. *verse.*

Q. *What is the second duty required of vs?*

A. If we heare them falsly charged with any crime, we must stand out in their defence, being content to hazard and aduenture some part of our owne credite and welfare for them, 1. *Sam.* 20.32.

Q. *What is the third dutie required of vs?*

A. Wee must not raise vp any slander or lying tale against them. It is a foule sinne to gadde vp and downe from house to house, whispering in this bodyes eare, and that bodyes eare; this tale and that tale to the discrediting of our brethren, *Leu.* 19.17.

Q. *What is the fourth dutie required of vs?*

A. Wee must not open our eares to giue entertainment to them that carry tales. For the law of God not onely condemneth those that first set them on foote, but euen those also, that by approuing them, and lending an eare vnto them, doe as it were vnderproppe, and vphold the same. And therefore it shall be no excuse to say, that we were not the authours, and first broachers of them: But if we be hastie to harken to flying tales, or giue countenance to euery busie body that will fill our eares; there shall be iust cause to condemne vs in this behalfe, *Exod.* 23.1. *Prou.* 25.23.

Q. *What is the fift Dutie required of vs?*

A. Wee must not blaze abroad the infirmities and offences of our brethren; if by any priuate dealing they may bee reformed, *Prou.* 11.13.

Q. *What is the last Duty required of vs?*

A. Wee

A. Wee muſt not amplifie and aggrauate mens faults, though they be bad, yet we muſt not make them worſe then they bee: For this ſhall euen make our enemies ſay, wee loue them, when they ſee we doe not racke and tenter their faults, but ſpeake ſo ſparingly and ſo tenderly of them, as poſſibly wee can, *Acts* 16.22.

Q. *What is the dutie wee owe to God?*

A. That wee liue godly and holily in this preſent world: So that it is not enough to diſcharge our duties towards men, vnleſſe alſo wee walke carefully in thoſe duties that concerne the Lord, 1.*Tim.*4.7. *Godlineſſe.*

Q. *What is the firſt Point of godlineſſe?*

A. We muſt labour to ſhew in our life that we loue the Lord: That we haue him in high account and in high regard: that wee reckon more of him, then we doe of all the world beſides, *Deut.* 10.12.

Q. *How may wee ſhew that wee loue the Lord?*

A. If wee be more carefull to pleaſe the Lord, and to keepe his fauour, then wee be to pleaſe all the Princes and powers in the world beſides, *Iohn* 14.15.

Secondly, if we loue the children of God; for louing the wiſedome, the righteouſneſſe, and the holineſſe which is in God, wee cannot but loue euen the leaſt ſparke of theſe excellent things in whomſoeuer we finde them, 1.*Iohn* 5.1.

Thirdly, if wee be zealouſly affected for the glorie of God, ſo that wee be ready to ſtand out in the Lords defence, and to oppoſe our ſelues againſt euery prophane head, that lifts vp it ſelfe againſt him, *Iohn* 2.17.

Fourthly, if wee reioyce and take ſenſible comfort in the fauour of God, and contrariwiſe grieue and mourne whenſoeuer wee finde him diſpleaſed with vs, *Pſal.*4.6.7.

Q. *What is the ſecond Point of godlineſſe?*

A. Wee muſt ſhew that wee truſt in God, that we are ſtrongly perſwaded in our hearts, that ſeeing God hath taken vpon himſelfe the care, and prouiſion for vs; Therefore it ſhall goe well with vs, and he will ſtore vs and prouide vs of euery thing that is needfull for the comfort of our life, 1.*Pet.*5.7. *Second point Godlineſſe. Truſting in God.*

Q. *How ſhall wee ſhew that wee truſt in God?*

A. If

A. If wee be ioyfull and comfortable in our wants, not cleane out of heart, and at our wits end as the wicked are, *Math.* 8. 25. 16.

Secondly, if we fall not to vnlawfull shifts, winding our selues out of danger we care not how, 1. *Sam.* 27. 1.

Q. *What is the third point of godlinesse?*

Thirdly Humbling.

A. Wee must humble our selues vnder the mighty hand of God, bearing patiently and contentedly those crosses and troubles that he brings vpon vs, 1. *Pet* 5. 6.

Q. *How may wee strengthen our selues to bee patient in troubles?*

Affliction.

A. First, to consider, that it is our owne sinne that hath pulled these iudgements on vs, *Micah* 7. 9.

Secondly, to consider, that it is the Lord that afflicteth vs, who hauing absolute power ouer vs, may dispose of vs either by pouertie or plentie, by sicknesse or health, by life or death, as best pleaseth him, 1. *Sam.* 3. 18.

Thirdly, to consider, that they shall turne to their greatest comfort in the end. So that God may seeme to afflict his children, onely to sweeten and relish their prosperitie, 2. *Sam.* 16. 12.

Fourthly, to consider, that though the Lord haue depriued vs of one blessing, yet he hath left vs many others to reioyce in: Euen as if a man hauing forfeited an hundred pounds, and the Creditour should take but 100. shillings of him: So when we by sinne haue forfeited all our blessings, and all the comforts of our life: yet the Lord straineth but some one part and portion of them, *Lamen.* 3. 22.

Fiftly, to consider, that impatiencie doth but increase our crosse; like one in Irons, that strugling and striuing to wring them off, hurts himselfe more then the Irons doe, *Luke* 21. 19.

Q. *What is the fourth point of godlinesse?*

Fourthly Prayer.

A. Wee must be diligent in commending our whole estate by earnest prayer vnto God; For therein we doe the Lord this honour, that we acknowledge our whole welfare to depend on him, and it is he alone that blesseth all things that wee take in hand: And therefore we must neuer begin any thing without prayer: Wee must not eate vnlesse wee first pray God to blesse that we eate: Wee must not giue, vnlesse wee pray God to

blesse

bleſſe that wee giue, 1.*Theſſalonians* 5.17.

Q. *What is the Reaſon?*

A. There is a double vſe of the good things of God, { *A lawfull vſe, &* / *An holy vſe.*

Q. *What be they?*

A. As when a man eateth, or refreſheth himſelfe, or ſleepeth moderately; when he vttereth his Comodities at a reaſonable rate, then he doth theſe things lawfully: But when he ſanctifieth and performeth all theſe things with holy prayer vnto God: Then, he vſeth them not onely lawfully but holily too. So that by this meanes our thoughts are holy, and our workes holy, our recreations holy, yea and our ſleepe is holy to the Lord, 1.*Sam.*3.5.

Q. *What thinke you then of giuing thankes before meate?*

A. It is a holy vſe ſanctified by the example of Chriſt and much commended by the Scriptures; our Sauiour *Chriſt* looked to heauen and bleſſed the loaues and fiſhes, *Math.*13.19. So did *Paul*, *Acts* 27.35. And wee reade of the people in the 1.*Sam.*9.13. That they would not eate of the Sacrifice till *Samuel* had bleſſed it. And therefore their boldneſſe is great, that dare vſe the creatures of God with greater boldneſſe then *Paul* or *Samuel*, yea and the Sonne of God himſelfe would vſe them.

Q. *Is it not good to haue certaine ſette times of Prayer in our houſes?*

A. It is very needfull, the rather thereby to draw our ſelues into Gods preſence, and to bring our ſelues in remembrance of this great dutie, that lyes vpon vs, as *Daniel* 6.10.

Q. *What are the fitteſt times to ſet apart for Prayer?*

A. The Morning and the Euening. In the morning we muſt pray that the Lord will leade vs throughout the day: That hee will ſhrowd vs and ſhadow vs vnder the wings of his grace, and be with vs in euery thing we take in hand. And this may be termed the morning Sacrifice of a Chriſtian, *Pſal.*5.3. At night againe we muſt reckon with the Lord for the ſinnes of the day, that we lye not downe in Gods diſpleaſure: but hauing reconciled, and as it were made euen for our faults, wee may ſleepe in the lappe and boſome of the loue of God. And this may be termed, The euening Sacrifice of a Chriſtian, *Pſal.*141.2.

Q. *How is this further declared?*

A. As

A. As *Noahs* Doue, hauing wandred all day abroad, yet returned, in the Euening to the Arke: So we hauing toyled, and laboured all day in the world; yet at night we muſt bee carefull to returne, and take vp our reſt (as it were) with God.

Q. Are wee to reſt our ſelues in this thing?

A. Wee muſt not thinke our ſelues diſcharged, when theſe ſett times of prayer be performed: but many times in the day, we muſt lift vp our hearts to God in the heate of all our buſineſſe: bethinke vs of the Lord, who alone can proſper and bleſſe that which we haue in hand.

Q. What is the fift Point of godlineſſe?

Fiftly Thankeſgiuing.

A. Wee muſt lift vp our hearts with great thankfulneſſe vnto God for all his bleſſings and benefites that are vpon vs. For therefore *Moſes* declareth in the firſt of *Geneſis*, how God made the Heauen and the Earth, the Sunne and the Moone, and all things here below; To ſhew that if we haue any comfort in any thing in this world, God the Creatour is to be bleſſed, and thanked for it, 1. *Theſſ* 5.18.

Q. Is it enough to thanke God for his mercies?

A. Surely no; but as we are thankfull for his bleſſings, ſo we muſt be thankfull for his iudgements too, and therefore we muſt bleſſe God, as well for our pouerty as we doe for our plenty; as well for our weakeneſſe, as we doe for our ſtrength: as well when we loſe our comforts, as when we haue them, *Iob* 1.21.

Q. What is the Reaſon that ſo few are thankefull for their troubles?

A. Becauſe men are not able to looke through the preſent euills that are vpon them, into the ſpeciall fauour and loue of God, who by this meanes compaſſeth and procureth their greater good. And therefore men thinke it an vnreaſonable thing, that they ſhould thanke God for the loſſe of their wealth, of their peace, of their libertie, and the like, becauſe they ſee not into that good, which the Lord by this meanes will bring vpon them, *Rom.* 5.4.

Q. How may we prouoke our ſelues to thankefulneſſe?

A. Firſt, if we keepe a faithfull Regiſter of the bleſſings of God, and engraue them (as it were) vpon the gates of the ſoule, that wee may behold in one ſight, and in one view, all the rich

bleſſings

bleſſings of God, that are vpon vs, *Pſalme* 103,1.2.&c.

Secondly, if we conſider how vnworthy we are of the leaſt of thoſe bleſſings which we inioy: For we are not worthy the earth ſhould beare vs; the heauens ſhould couer vs: the Sunne ſhould ſhine vpon vs. And therefore it is the Lords exceeding fauour that we are bleſſed in any meaſure, and regarded of him, 2.*Sam.* 7.18.

Thirdly, if we conſider our preferment in many of our bleſſings aboue other men, and how they are thankfuller for halfe our happineſſe, then we are for the whole, *Math.*13.17.

Fourthly, if wee conſider how the number of Gods bleſſings groweth daily towards vs. So that if wee had cauſe to thanke God yeſterday; we haue greater cauſe to thanke him to day. And if we haue cauſe to thanke him this yeare, wee ſhall haue greater to thanke him the next yeare; the Lords mercy ſtill more and more increaſing on vs, *Ezek.*36.11.

Q. *What is the laſt Point of Godlineſſe?*

A. The ſanctifying of the Sabboth, which is one of the chiefeſt duties of a Chriſtian, as being the very ſinnewe, and the life of all the reſt: For though a man be neuer ſo ſicke and diſeaſed; yet ſo long as he lyes at Phyſicke, and vſeth good meanes of health, there is ſome hope he may doe well; but when he lets his diſeaſe runne, and will not come vnder the Phyſitians hands, then his caſe is deſperate, wee haue little hope that hee will euer mend. Euen ſo, though a man be neuer ſo ſicke and diſeaſed in his ſoule: yet ſo long as he hath care to ſanctifie the Sabboth, to partake in the holy Prayers, and the Miniſtry of the Church, there is ſome hope that in time theſe good things may worke vpon him: But if he will not come to ioyne in theſe exerciſes of the Church: if he haue no care to heare, to pray, to meditate and the like; then his ſtate is wofull, we haue little hope of amendment, *Iſay* 38.13.14. *Sabboth.*

Q. *How muſt wee ſanctifie the Sabboth?*

A. Firſt, in ſetting our ſelues apart from our worldly buſineſſes, that we may with greater libertie, beſtow our ſelues in the ſeruice of God: And therefore it is not lawfull to iourney about our worldly matters vpon the Sabboth day, *Exod.*16.29.

Secondly, it is not lawfull to keepe Fayres or Markets on

on the Sabboth, *Nehem.* 13.13.16.17.

Thirdly, it is not lawfull to sowe or reape, or to load our cart, or to weed in our corne on the Sabboth, *Exod.* 14.21.

Fourthly, it is not lawfull to buy or sell bargaines vpon the Sabboth, *Nehem.* 10.31.

Q. *Whom doth this Doctrine meet withall?*

A. First, it condemneth those, that take vp that day for their worldly affaires, and many times cast the greatest burthen of their businesse vpon the Sabboth.

Secondly, it condemneth those, who though they rest from their labours outwardly; yet notwithstanding they haue their heads and their hearts so fraught with worldly matters, that indeed they doe not performe the tenth of the Sabboth, *Amos* 8.5.

Qu. *Are all workes forbidden on the Sabboth?*

A. Not all, but such onely as be lets and hinderances to the Sabboth. And therefore we learne *Math.* 12. That three sorts of workes are lawfull on the Sabboth.

Qu. *What are they?*

A. First, workes of necessitie, as if our enemies inuade vs, it is lawfull to repulse them. If our house be on fire, it is lawfull to quench it. If a gappe be made into our corne or pasture, it is lawfull to mend it, *Math.* 12.3.4.

Secondly, workes of holinesse, such as lend their helpes to the Sabboth: As a man may goe forth on the Sabboth day to preach, by the example of Christ, *Math.* 12.9. or to heare a Sermon by the example of the Noble women in the 2. *Kings* 4.23.

Thirdly, Workes of mercie, as a man may dresse his meate, and pull his beast out of the pit, and minister vnto a sicke body vpon the Sabboth day, *Math.* 12.11.12,

Q. *What is the other thing wherein wee must sanctifie the Sabboth?*

A. In practising the holy Exercises of the Sabboth; And therefore they that rest from their labours, and yet are not carefull to sanctifie the Sabboth in the holy duties thereof, doe not indeed truely keepe a Sabboth to the Lord, *Exod.* 3.2.3.

Qu. *What are the exercises of the Sabboth?*

A. They are of two sorts, { Some are *Publike*, and / Some are *Priuate*. }

Q. *What*

Q. *What are the publique Exercises of the Sabboth?*

A. The first is hearing of the word of God with feare and reuerence, *Nehem.*8.3. *to the* 9.

Q. *What gather we of this?*

A. That they which either loyter at home: or when they come, either gaze, or sleepe, or reade, when they should heare, doe not indeed sanctifie a Sabboth vnto the Lord.

Q. *What if they haue no Preacher in the towne where they dwell?*

A. Yet they must seeke abroad, as the little bird leaueth her warme nest, and flies for her food where shee can get it: So must they by the famous example of the Noble woman in the 2. *Kings* 4. And also of the Queene of the South, *Math.*12.14.

Qu. *What is the second Exercise of the Sabboth?*

A. Thanke-giuing to God for his many and great blessings bestowed vpon vs all the weeke before, together with earnest prayer for the continuance of the same all the next weeke, and euer after *Acts* 16.13.

Qu. *What gather wee of this?*

A. That they which thinke it enough to bee at the Sermon, and withdraw themselues from the Prayers of the Church, doe not Sanctifie the Sabboth in all the duties of it.

Q. *Are none else faultie in this point?*

A. Yes, euen they also, which runne out before the end of the exercise, turning vp the heeles to God and departing, before the Lord giue them libertie to depart, *Ezek.*46.10.

Q. *What example haue wee of this?*

A. Mathew 26.30. Wee reade that the Disciples of Christ went not out, till the Psalme was sung, onely *Iudas* was so hotly set vpon his businesse, that wee could not tarry the Psalme, *Iohn* 13.30.31.

Q. *What is the third Exercise of the Sabboth?*

A. Receiuing of the Lords Supper at the appointed times, and attending to Baptisme, if occasion serues, that thereby wee may be brought in better remembrance of the vow and promise, which we haue made to God, and also lend our helpes too in prayer to the little Babe then presented to the Church, *Act.*20.7.

Q. *What are the priuate exercises of the Sabboth?*

A. They are of two sorts,
1. *Such as prepare vs to the publique duties of the Sabboth.*
2. *Such as must bee performed afterwards.*

Q. *What are the Exercises in the holy Preparation of the Sabboth?*

A. Priuate prayer, that the Lord will fit and inable vs to the sanctifying of the Sabboth, so that we may reuerently attend vnto the ministry of the word, and the prayers of the Church, and profite thereby, and that God will be the mouth of our Minister, that he may speake with grace and power to the hearts of the hearers, *Eccles.*4.17.

Secondly, Rising early, and making the shorter meales that we may haue the more time to bestow in priuate prayer, and bee the more cheerefull in the rest of the exercises that are behinde, *Psal.*119.148.

Q. *What is the equitie of this Dutie?*

A. That if wee cut short our sleepe, when our owne busnesse is in hand, much more should wee doe for the Lords: and if we cannot make a good meale when we haue a worldly matter in hand, much lesse should we dwell vpon our dishes, when the glory and honour of God calls vs from them.

Q. *What learne wee by this?*

A. That their sinne is very great, who being content to rise early all the rest of the weeke, yet giue themselues to sloth and sluggishnesse exceedingly vpon the Sabboth day, bewraying thereby their prophane and worldly minde, that they carry more good will to their owne businesse, then they doe to the Lords.

Q. *What are the priuate duties of the Sabboth, after we haue beene at Church?*

A. A ioyfull thanks-giuing to God for the gratious and good things, that we haue heard, blessing the Lord in our soules, that it hath pleased him to poure out his whole heart vnto vs in the ministry of the Word, and to reueale those things in our dayes, which many yeares haue beene shut vp and sealed from the world, *Nehem.*8.12.

Q. *What*

Qu. *What learne wee by this?*

A. That as *Iohn* ſaith *Reuel.5.4.* That he wept much when the Booke was ſealed, and no man was found to open it: So men ſhould weepe to ſee the Booke of God lye claſped in their Churches, and no man (to open it and) expound it to them.

Qu. *What is the ſecond priuate dutie of the Sabboth?*

A. Meditation, and beating ouer by our ſelues that which we haue heard. For this is that, which mightily ſtrengtheneth the miniſtrie of the Church, and without which, all the preaching in the world will doe vs little good, *Acts* 17.11.12.

Q. *What is the third priuate dutie?*

A. Conference with others when it may be had, at the leaſt to talke in the way of Ieſus, as the Diſciples, *Luke* 24.17. *to the* 20.

Q. *What is the end of Conference?*

A. That others may ſupply that which we want, and ſo we may reape double fruit of that which our ſelues remember, and then of that which others haue learned. If euery one of vs had but one coate, or but one ſticke vpon his fire, it would caſt but a little heate: but if all wee ſhould bring our fewell together, and lay it on one hearth, it would make a mightie blaze: So while euery man catcheth but a little at a Sermon, that little doth him but a little good: but if euery man would bring his little, then we might make (as it were) one common ſtocke, we ſhould be better able to ſet vp and goe through with Chriſtianitie, then we doe.

Q. *What gather wee of this?*

A. That their ſinne is exceeding great, who ſo ſoone as their backs are turned vpon the Preacher runne preſently into the world, and fall immediately into ſpeech of worldly matters, as if they had beene at a Market, or a Beare-bayting, vnbeſeeming the Goſpell of Chriſt, the holineſſe of the day, and the honour of the place from whence they came.

Q. *What is the fourth priuate dutie?*

A. Reading of the Scriptures for the further ſtrengthening and ſettling of our faith. For if the godly Chriſtian muſt reade ſomewhat in the Bible euery day, this exerciſe may not in any

wise belayd to sleepe on the Sabboth day, *Psal.*1.2.

Q. *What is the last priuate dutie of the Sabboth?*

A. Comforting of our brethren, both relieuing them when they be in need, and instructing them when they want instruction, *Math.*12.12.

Q. *Why hath the Lord appointed so many Exercises vpon the Sabboth?*

A. Not to burthen vs, and tyre vs out with the number of them, but to make the Sabboth more easie for vs; for how tedious would it be if we should doe nothing else but pray, or nothing else but reade: But now the Lord hath appointed vs varietie and change of duties, that being weary in one, wee might recreate and refresh our selues in another.

Q. *How long doth the Sabboth last?*

A. Not some few houres of the day, but the whole day, *Leuit.*23.32.

Q. *What is the reason hereof?*

A. Because on the Sabboth day, we are to make our prouision, and to store our selues for all the weeke, so that all the rest of the daies may feele the benefite and comfort of this one day, and therefore men must not thinke it is some few houres, a little in the morning, and a little in the afternoone, that will store vs with all that faith, loue, patence, humilitie, that is needfull for vs: The greatest part being scant able to get vp in many daies so much as will serue them for one.

Q. *What gather wee of this?*

A. That they who thinke it enough to spend an houre in the forenoone, and an houre in the afternoone at Church, neglecting the rest of the day, know not what it is to sanctifie a Sabboth to the benefite of their soules.

Q. *If the whole day must be holy to the Lord? why then doe wee eate and drinke, and sleepe on the Sabboth day?*

A. Because these are workes of necessitie. Secondly, because they lend their helpes to the sanctifying of the Sabboth: For by sleeping in the night, and eating in the day moderately, men are the better enabled to goe through with the duties of the Sabboth, not being able to hold out in them, if these

comforts

comforts and refreshings should bee taken from them.

Q. *When doth the Sabboth begin?*

A. Ouer-night at the shutting in of the day, as appeareth euidently, *Leuit.* 23. 32.

Q. *What is the reason hereof?*

A. That the night before, might be (as it were) a preparation to the Sabboth, both to put them in minde what they are to looke for the next day, and also by priuate prayer, and repeating that they heard the weeke before, to make them the readier and the fitter for it.

Qu. *Was not this Law particular for the Iewes onely?*

A. No: For the Christian Churches obserued it as well as the Iewes, and therefore *St. Augustine in his* 251. *Sermon De tempore*, grounding his iudgement on this place of *Leuiticus*, saith, Let vs wholly imploy our selues in the seruice of God, leauing off our husbandry, and all other businesse from Saturday at night, till the Lords day at night againe. So long *Charles* the great *Emperour* enacted the Lords day should bee kept in *French Churches*, and the *Councell of Torragon* in the Churches of *Spaine*, which vse the Spaniards they say hold euen to this day.

Qu. *Is this all that is required in the Christian life?*

A. Besides these generall Duties, there are many particular duties required of vs. He that is a Father, must thinke that hee stands charged with the duties of a Father. He that is a Master must thinke that the duties of a Master will bee looked for at his hands, and so of a Seruant, of a Subiect, and the like.

Q. *What learne wee by this?*

A. That a man must not thinke himselfe discharged, if he haue walked with some care in the generall duties of a Christian; vnlesse also he performe the same in those particular duties, which in regard of his particular state and calling, are layd vpon him.

Q. *What is the Husbands dutie to the wife?*

A. It is layd down in the 1. *Peter* 3. 7. in three points, first, he must dwell with his wife: That is, he must liue in a sweet, and louely communion with her: Hee must not absent himselfe

selfe more then needs: Nor make himselfe strange to her, when he is at home.

Q. whom doth this Doctrine meet withall?

A. It condemneth those, that vpon euery light occasion will be shifting from their wiues; For howsoeuer shee sute not with thee, yet thou must remember, that she is the companion of thy life, whom God and thy owne choice hath ioyned to thee, *Math.* 19. 16.

Secondly, it condemneth those, who not settling their hearts at home, loue to be rouing, and ranging much abroad; for the Lord would not haue the least occasion of suspition to bee left to the iealous wife, and therefore hath tyed the husband the more strictly to delight himselfe at home, *Prou.* 5. 18. 19.

Q. What is the second Dutie?

A. First, he must dwell with her according to knowledge, knowing that God hath made the man the head of the woman, and therefore he must not lose the honour of his place; but by wisedome, grauitie, and all good aduise, seeke to direct her in an honest course, *Ephes.* 5. 25. 26. The husband is charged to loue his wife as Christ loued his Church: But Christ so loueth his Church, that he sanctifieth it, and makes it an holy Church; and therefore the husband must so loue his wife, that hee suffer her not to lye in her sinnes, but by all good meanes seeke to reclaime her, and to bring her from them.

Secondly, knowing that a woman is the weaker vessell, and therefore it is an vnreasonable thing to looke for all that faith, patience, humilitie, discreet and wise carriage, that they finde in men.

Q. What gather wee of this?

A. That the wife must be supported, and borne withall in her rashnesse, heate, want of discretion, and the like infirmities haunting and waiting vpon the Sexe: And therefore euery aduantage must not be taken against her, but wee must breake through many discourtesies, and many wrongs to hold loue and friendship with her.

Q. What is the third Dutie?

A. He must giue honour vnto her, as vnto the weaker vessell.

Q. *What is meant by this?*

A. Hee must haue her in good reckoning and in good regard, not dispising her for the infirmities of her Sexe, but accounting well of her for the graces whatsoeuer that are in her, esteeming her as a vessell, as one needfull and necessarie in the house.

Secondly, he must prouide for her the best he can, hee must not set ouer her the whole care of his prouision; but as shee is the weaker vessell, so he must thinke in the maintainance of the Familie to be assisted more weakely by her.

Q. *What is the Wines dutie to her husband?* *wiues.*

A. Shee must bee subiect to her husband, humbling her selfe to the yoake of gouernment, which God hath layd vpon her. For God hath made the man the head of the woman, and therefore this must abate all pride and selfe-loue, and worke true honour in her heart towards him whom God hath made the chiefe in the house, 1. *Pet.* 3. 1.

Qu. *How is this further declared?*

A. That the husband is Gods deputie, and Gods Lieutenant in the house, as Christ is in the Church, and therefore to despise the husband is to despise God; to disobey the husband in lawfull things, is to disobey God, because they lift vp themselues against the power, which God hath placed in his owne steed and roome, *Ephes.* 5. 22.

Q. *Why doth the Scripture beate so much vpon this duty?*

A. Because there is a secret swelling in the heart which will hardly brooke the gouernment of the man, especially, if in any good qualities they goe beyond him.

Q. *How must this subiection be declared?*

A. Both by reuerend speech, and all humble behauiour to her husband. Some take it to be their grace to speake rudely and bluntly to him. But it was *Sarahs* honour that shee obeyed *Abraham* and called him Lord, 1. *Pet.* 3. 5.

Q. *What is the reason hereof?*

A. A man is bound to loue his wife, though there bee nothing in her that deserueth loue; But because a man is not easily brought to this loue, where there is not some cause of loue:

Therefore the Lord would haue the wife by gentle and ſweet behauiour, deſerue, and win loue at her husbands hands.

Q. *What is the ſecond Duty of the wife?*

A. Shee muſt be of pure conuerſation; no hauocker, no waſter of her husbands goods, no inticer of him to diſhoneſt things, like *Iobs* wife, that was *Iobs* tempter, not idle, not ſluggiſh, no babler abroad of her husbands faults, *Prou.*31.10.11.

Q. *What is the third duty?*

A. Shee muſt feare her husband, and ſhe muſt bee loath to diſpleaſe him, ſuch a tender care ſhe muſt haue of his comfort, and of his peace, that ſhe muſt not do willingly the leaſt thing, that may diſpleaſe him, *Epheſ.*5.23.

Qu. *What is the fourth Duty?*

A. Shee muſt not be proud and coſtly in her attyre, ſtretching out her ſelfe to all that ſhe may, but keeping vnder her husbands abilitie, rather then any whit aboue it, 1.*Pet.* 3.3.

Q. *What is the fift Duty?*

A. She muſt entertaine no ſecret diſlike of her husband, but reſt her minde with all contentment in him, euer pleaſing her ſelfe in her husbands face, *Cant.*5.9.10.

Q. *What is the laſt Dutie?*

A. Shee muſt be of a meeke and an humble ſpirit, not giuen to curſing, brawling, fretting and fuming with him, but by meekneſſe and loue ſupport him in his haſtineſſe, raſhneſſe, and other infirmities, which he hath. 1.*Pet.*3.3.

Parents.

Q. *What is the Parents duty to their children?*

A. They muſt bring them vp in the feare of God; they muſt ſeeke to place religion and true godlineſſe in their hearts: They muſt not only traine them vp to liue ciuilly, & honeſtly in the world: But their chiefeſt care muſt bee to acquaint them in their tender yeares with the wayes of God, *Eph.*6.4.

Qu. *What is the ſecond Duty?*

A. They muſt not be churliſh and bitter to them, moping them too much, but liuing with ſome cheerefulneſſe among them, *Col.*3.21.

Qu. *What is the third Duty?*

A. They muſt not let their Children runne out, but hold them

them in and correct them moderately for their faults, for better the Parents by discreet correction make their children weepe, then their children through their vngratious behauiour, make their aged Parents weepe, and lay downe their hoarie heads with sorrow in the graue, *Prou.* 19.18.

Qu. *What is the fourth Duty?*

A. They must consecrate such as bee fit vnto the Lord, as *Anna* did *Samuel*, bestowing the rest in some honest Trades, so that none be suffered to lye idle vpon their hands.

Qu. *What is the fift Duty?*

A. Mothers must nurse their children at their owne breasts, for euen the Estredges in the Wildernesse draw out their breasts vnto their young, and proffer food, but then there leaue their egges to be hatched by another, *Gen.* 21.7.

Q. *What is the sixt Duty?*

A. When their children be ready, they must be carefull to match them with men of vnderstanding and such as feare God: They must chiefly looke not how rich they be, how personable they be, but how godly they be.

Qu. *Is it not lawfull for a Christian to match with a Iew?*

A. No, for this is amping of the holy seed, and a wilfull flinging of our selues into a continuall temptation; a lugging of our selues with a continuall yoke.

Q. *What is the seuenth Duty?*

A. They must so labour, and care moderately for outward things, that when they depart this life, they may leaue some blessing amongst their seed.

Q. *What learne wee by this?*

A. That their sinne is great, who liue so riotously and so idlely, that they bee able to leaue no meanes to their children when they dye.

Q. *What is the Childrens duty to the Parents?* *Children.*

A. They must seeke the honour of their Parents, *Math.* 15.4. first so to behaue themselues, as that their Parents may haue credite by them: For a good childe is an honour to the parent: but hee that is euill is the shame of them that hath brought them vp.

Q. *How*

Q. *How must wee honour our Parents?*

A. By making good account of them, and vsing them reuerendly with all humblenesse and feare, *Leu.* 19.3.

Q. *What if the Parent be a meaner man?*

A. Yet the childe must performe him that reuerence and honour that is his due; Though a King should not bee the wisest, nor the graueſt, nor the learnedſt man in the kingdome; yet becauſe the Lord hath ſtated him in his royall Throne, therefore they that are grauer and wiſer, and learneder then he muſt bow before him. So though the Parents in many things come ſhort of their children: yet in that they are their Parents, they haue their honour and their excellencie aboue them, *Gen.* 48.12.

Qu. *What learne we from hence?*

A. That Parents muſt keepe the dignitie of their place, and looke for due reuerence at their childrens hands, as *Iacob* though but a ſheepheard, yet was well content that *Ioſeph* his ſonne ſhould bow before him.

Q. *In what elſe muſt wee honour our Parents?*

A. In being obedient to them and performing their wills, both when they be aliue and when they be dead, ſo farre forth as lawfully we may, eſpecially in the waighтie matter of Marriage, which may not be dealt in without their conſent, *Prou.* 23.22.

Q. *Who are they that are condemned hereby?*

A. Such as make light of their Parents, doing all vpon braine, neuer caring for their counſell or conſent, *Prou.* 30.17.

Q. *What is the beſt thing wherein wee muſt honour our Parents?*

A. In maintaining and relieuing them in comfortable ſort according to our abilitie, when they be in need, 1. *Tim.* 5.8.

Q. *What is the reaſon hereof?*

A. Wee haue receiued much more at our Parents hands, and they did but truſt vs with their wealth till themſelues were old, and therefore we cannot in any equity, but render and repay them their owne when they be in need, 1. *Tim.* 5.4.

Qu. *Are theſe duties to be performed to our own Parents only?*

A. They

A. They belong also to our Parents in law. Christ was obedient to his stepfather *Ioseph*, *Luk.*2 5. And *Micah* notes it, as one of the sinnes of the *People ca.*7.6. That the daughter in law set vp her selfe against her Mother in law; a sinne too common in these wofull dayes.

Q *What is the Masters duty to their seruants?* *Masters.*

A. They must teach them religion, and the feare of God, that their seruants may continue the Lords worship when our selues are in the graue. For why is the *Centurion* said to feare the Lord with all his house, *Acts* 10.2. but to teach vs, that it is not enough to be godly our selues, or to haue one good Seruant like a *Ioseph* in the house: but it must be our care that all within our gates, and vnder our power and authoritie may feare the Lord, *Gen.*18.19.

Q. *How may masters be stirred vp to some care of this duty?*

A. If they consider, That their owne good, and their owne welfare is procured thereby; for many a master is blessed for his godly seruant, as *Potipher* was for *Ioseph*; and he fares euery day in the weeke the better for him. But where bad seruants be, there falls the curse of God for the seruants sake, *Gen.*39.5.

Q. *But what if the Master teach, and the Seruants will not learne?*

A. If the Master do his faithfull endeauour, his conscience is discharged: Man can but persuade, it is God onely that must change the heart. *Noah* preached to his owne familie, as well as to the old world, 120 yeares, and yet when the godly man entred into the Arke, hee had not one godly seruant after all his paines that would enter with him. So *Lot* was a iust & a righteous man, and that had care of his house; yet when he was called out of Sodom, he had not one seruant in all his house, that would go out of Sodom with him.

Q *What is their second dutie to their seruants?*

A. They must cause them to liue peaceably and honestly towards men, not bearing them out in their wrongs, but bridling and restraining them the best they can, 1. *Sam.*22. 2. with 1. *Sam.*25.7.

Q. *What gather we of this?*

A. That

A. That as *Dauids* ſeruants were the better for his ſeruice, ſo we ſhould ſeeke to make our ſeruants not the worſe, but the better for our houſes. For what a fearefull ſaying will it be at the iudgment day, *In ſuch a mans ſeruice I tooke my bane, I may curſe the houre that euer I came into his houſe, there were my righteouſneſſe wounded, and all my graces taken from me.*

Q. *What is their third dutie to their ſeruants?*

A. They muſt not ouer-labour their ſeruants, laying more vpon them than their ſtrength will beare. A man would be loath to ouer-worke his beaſt; how much more his ſeruant, in whoſe face hee may ſee the image of God ſhining, as well as in his owne, *Iob* 31.13.

Q. *What is their fourth dutie?*

A. They muſt pay them truly for their pains, for the labourer is worthie of his hire, 1. *Tim.* 5.10.

Q. *What gather we of this?*

A. That their ſinne is great, who ſend away their ſeruants emptie after all their toyle. *Laban* is the patterne that ſuch men may be painted by: they can well be content, that their ſeruants ſhould labour and toyle, and ſpend out their hearts and ſtrength in their ſeruice; but care not though they go away without one halfepenie for their paines, *Deut.* 11.13.14.

Q. *What is their fift dutie?*

A. They muſt chaſten them with diſcretion and moderation for their faults: for the Lord would not haue the ſeruants life by any hard dealing of ours to be made wearieſome and bitter to them. We read of furious *Saul*, That his ſpirit was maſtring at any little word: and of *Nabal*, ſo fierce that a man could not ſpeake to him. To the like reproch of thoſe that will heare nothing when they be in heat, but let euery thing flie that firſt comes to their hands, *Leu.* 25.49. How many bleſſings did *Laban* loſe, onely by entreating a good ſeruant ill? This makes our Seruants, euen the Iewels of our houſe, wearie of our ſeruice.

Q. *How may they keepe a moderation in their puniſhments?*

A. If they looke that the cauſe be iuſt. Secondly, That the puniſhment be equall as may be to the offence, keeping vnder it rather

rather then any whit aboue it, *Deut.*25.2.3.

Q. *What is their ſixt Dutie to them?*

A. They muſt winke at many ſlippes, and paſſe by many faults through loue. For if the Maſter ſhould take the forfeit of euery offence; he ſhall neuer liue in any peace, but vexe himſelfe more then his ſeruants that offend him, *Eccleſ.*7.23.

Q. *What reaſon is there to mone vs to this?*

A. As they are ſeruants vnder vs; ſo we are ſeruants to a greater Lord. Wherefore, if wee would not haue God take vs at aduantage for euery ſinne, wee muſt not take our ſeruants ſhort for euery fault, *Epheſ.*6.9.

Q. *What is their laſt Duty to their ſeruants?*

A. They muſt eſteeme beſt of their beſt ſeruants, accounting of euery one according to that truſt and faithfulneſſe, that they finde in them, as *Cornelius* caſt ſpeciall fauour on that ſouldier that feared God, making him his Iewell and treaſure aboue the reſt, *Acts* 10.7.

Qu. *What is the ſeruants duty to their Maſters?* *Seruants.*

A. Seruants muſt be obedient to their Maſters not their owne men, but liuing wholly at their becke and at their command, as the *Centurion* ſaith to his ſeruant, come, and he comes; So when wee ſay to our ſeruants, come, they muſt come, &c. *Epheſ.*6.9.

Qu. *What is their ſecond Duty?*

A. Seruants muſt be diligent to pleaſe their Maſters, hauing a tender care, that nothing may ſlippe through their fingers, which may offend them: They muſt ſeeke euen to fit themſelues to them (ſo farre forth) as they may with an vnſtained Conſcience to the honour, and not whole diſhonour of their Maſters with whom they dwell, *Tit.*2.9.

Qu. *What reaſon is there to ſtirre them vp to this?*

A. In ſeruing their Maſters they ſerue the Lord Chriſt. And therefore if a man would bee aſhamed to ſerue Chriſt ſlothfully, or idly, or grudgingly, he muſt be aſhamed to ſerue his Maſter ſo, his Maſter being but Chriſts deputie, and Lieutenant in the houſe, *Col.*3.24.

Qu. *What is their third Duty?*

A. They

A. They must not murmure, nor answer againe, when they be reproued, but in silence and patience commend their cause to God, *Tit.*2.9.

Q. What is their fourth Duty?

A. They must not filtch or purloyne the least point or pinne, nor make hauocke, and spoile of their meate, or of any thing else that comes into their hands, *Ioh.*6.12.

Q. What is the fift Duty?

A. Seruants must shew all good faithfulnesse to their Masters, discharging their places with all trust in the places committed to them; not beseeming themselues, whiles their Masters are in sight, and proclayming loosenesse and libertie when they are gone, but carrying themselues with as great trustinesse in their absence, as if they were present with them, *Ephes.*6.5.6.

Q. What reason is there to bring them to this?

A. To consider, that that which they hide from their Masters they cannot hide from God; for though their Masters see them not, yet God lookes vpon them from heauen with a bright and a shining eye, and he sees them maintaining and gaming, and trifling out their time: and therefore when their Masters backe is turned, they must still thinke the Lords backe is not turned vpon them, *Heb.*4.13.

Q. What is their sixt Duty?

A. Seruants must tender the credite of their Masters, burying their priuate faults within the priuate walls, by no meanes publishing the secricies of the house, no not then, when they are departed from them, 1.*Prou.*11.13.

Q. What is their last Duty?

A. They must settle themselues in their seruice, and not vpon euery light displeasure be flitting to a new. A good seruant is not then going euery day; but is sometimes 20. yeares in a place together, as *Iacob* was: But now in 20. yeares, the greatest part will haue 20. seruices by their Wills, *Gen.*16.8.9.

Q. What generall reasons are there to edge them on to these Duties?

A. Christian seruants must so behaue themselues, that they may

may be an honour to the Gospell, that as *Potipher* was glad of *Ioseph*: So men may say, there are no such seruants as the seruants of Christ for faithfulnesse, care, and diligence, and honestie, they may carry the torch vnto all the rest, 1. *Tim.* 6. 7.

Q. *What is the Duty of those that be in office?*

A. They must be men of courage, they must not let euery bold-face dash them, and beare them downe, but stoutly oppose themselues to the discontinuancing of euery disorder that raignes, *Deut.* 1. 17. *Officers.*

Q. *What gather wee of this?*

A. That as men wish all things were well, so they must haue courage for the truth to oppose themselues against all those that be hinderers of their goods, *Ier.* 9, 3.

Q. *What is their second Duty?*

A. They must bee men fearing God, and therefore they must make a conscience of their Calling, and bee content rather to displease their deerest friend then to displease the Lord; rather to lose mens fauours then Gods: rather the whole world should frowne, then God should frowne vpon them, 2. *Chron.* 19. 9.

Q. *What is the reason hereof?*

A. Because this is a great damping, and a great cooling to them that are in place, they dare not execute their office lest men should be angry with them, and therefore Gods feare must be opposed, as a brazen buckler to the feare of men: to thinke that as men will be angry if we doe it; so God will be angry if wee doe it not: as men will vexe vs, if wee presse it; so God will vexe vs and be terrible and fearefull to our soules if wee presse it not. And who art thou that feerest the face of men, and feerest not the face of the mighty God, who is able with one blast of his mouth to blowe thee into hell, and with the least touch of his finger to fling downe the pillers of heauen and earth about thine eares, *Iob* 32. 22.

Qu. *What is their third Duty?*

A. They must be men hating couetousnesse, they must not bee so greedily set vpon their gaine, that they will spare neither time nor money to discharge their duties. But they must

bee

be content many times to passe ouer all regard of themselues, and euen to let their owne businesse sleepe, that the causes of God and the people may be set on foot, *Exod.* 18.21.

Qu. *What is their fourth Duty?*

A. They must not be ready to doe all vpon a braine, but in matters of moment, and beyond their reach bee glad to aduise with those that be wiser and skilfuller then themselues, *Exod.* 18.22.

Q. *What is their last Duty?*

A. They must apply themselues to their office, that is, euer set, and buckle themselues to performe the duties of it, *Heb.* 12.2.

Qu. *What learne wee by this?*

A. That they haue much to answer for, who being chosen to the offices of a Towne, sleepe in them, and slubber them ouer they care not how, as if Magistracie were a chaire of ease.

Q. *What is the duty of Priuate men?*

Subiects. *A.* They must make choyce of fit and able men to rule among them, *Deut.* 1.13.

Qu. *What gather wee of this?*

A. That it is a great sinne to cast our offices wee care not where, neuer regarding the fitnesse and abilitie of the parties that wee name. So we set vp officers in the Church like scarre-crowes in a field, Idoll officers like Idoll sheepheards; That haue eyes and see not, eares and heare not, mouthes and speake not against any thing that is amisse.

Qu. *What is their second Duty?*

A. They must not shift out themselues from the offices of the Common-weale, or of the Church, finding some reasonable fitnesse in themselues to discharge them: For what is this, but to bury our Talent in a napkin, and depriue our being of all the benefite and comfort of our graces, *Phil.* 2.14.

Q. *What is their last Duty?*

A. They must reuerence and regard those, whom God hath placed in office and authoritie, though otherwise in many respects inferiour to them, *Acts* 24.5.

Q. *What is the duty of the Pastour of the Church?*

A. Hee

A. Hee must approue himselfe both to his owne conscience, and to the iudgement of others to bee the Minister of God, 2. *Cor.* 6. 8. *Pastors.*

Q. What is the Duty of the People to their Pastours?

A. They must seeke to haue a godly and a good Minister placed amongst them. *People.*

Q. How must wee seeke it?

A. By prayer vnto God, that he will raise vp faithfull and good Pastours to his people, *Math.* 9. 38.

Q. What gather wee by this?

A. That their fault is exceeding great, who content themselues with that weake ministrie which they haue, are not oft vpon their knees, and doe not labour carefull in their places to set vp a sufficient and an able man among them.

Q. What is their second Duty?

A. They must pray for their good Ministers, that God would poure grace into their lips, and wisedome into their hearts, that they may speake the word faithfully and feelingly to the people. For as when *Moses* hands fell downe, *Aaron* and *Hur* helpt to beare them vp: So when the good *Moseses* of our land waxe weary in their labours, and are out of heart; by the Prayers of Gods people, they must be strengthened in their Ministry and cheared vp againe, *Col.* 4. 3. 4.

Q. What is their third Duty?

A. They must loue the Ministers of the Word, and that not with ordinarie and common loue, such as they bestowe vpon euery one; But with singular loue aboue the rest, 1. *Thess.* 5. 13.

Q. What is the reason hereof?

A. Men loue them best, which wish them best: But none wish vs more good then the good Ministers; For they would haue vs to be all saued, to be Kings in the new Ierusalem, and to sit crowned in glorie with Christ vpon his throne, for this they labour, and watch and spend their strength, caring more for vs then we care for our selues, and therefore they deserue to be loued in an high degree, *Gal.* 4. 15.

Q. What is their fourth Duty?

A. They must reuerence the Ministers of the Gospell, hauing them in good reckoning, and in good regard, not accounting of them, as the prophane sort doe, as of the basest and meanest in the world, *Leu.* 21. 8. 2. *Cor.* 3. 9.

Q. What Ministers are most to be esteemed?

A. Ministers are more or lesse to be accounted of according to the benefite, which the Church receiueth by them. And likewise, they are to bee had in greatest regard, who haue laboured most for the profiting of the people, 2. *Cor.* 11. 23.

Q. What are the helpes and meanes to continue vs in this good course?

Helpes to a Holy life.

A. The first helpe, is diligence, when a man bestirs himselfe in goodnesse, and pursueth religion euen at the heeles, labouring in it notably, and sweating about his soule. And therefore Christianity is commonly compared to an Occupation or a Trade, because there is no good to be done in it, vnlesse it bee throughly applied, 2. *Pet.* 1. 10.

1 *Diligence.*

Q. What is the reason hereof?

A. Because a man goes no further in Christianity, then hee driues forward his soule, and luggs it on. And therefore if hee once slacke his paines; let him looke also that his loue, and his zeale will quickly slake.

Q. What learne we by this?

A. That they who content themselues with a cold profession of the Gospell, and to goe along in Religion for company sake, and doe not gird their loynes, and set themselues vnto it seriously, shall neuer attaine to any soundnesse in it, *Prou.* 13. 4.

2 *Graces nourished.*

Q. What is the second Helpe?

A. To nourish our graces, and to plie the fire of the Spirit, that it goe not out so soone as we feele any declyning of our state, as coldnesse in prayer, deadnesse of heart, wearinesse in good duties, not to let the disease to grow, but immediately to labour the reforming of it, *Heb.* 12. 13.

Q. Declare this more fully?

A. As a man feeling the grudging of an Ague, seekes to meete with it, and to preuent it before it come: So when wee

feele any declyning of our ſtate, a fit and a pang of ſinne, wee muſt gather vp our ſelues from that wearineſſe and deadneſſe, and coldneſſe that is growne vpon vs.

Q. *What is the third Helpe?*

A. To ſet a watch ouer all our life: to looke that we ſpeak nothing, but what God would haue vs ſpeake, and that wee thinke nothing, but that which God would haue vs thinke and doe. And that we haue the Lords word, and the Lords Warrant for euery thing that we take in hand, *Pſal.* 39. 1. 3 *To watch our Life.*

Q. *What gather wee of this?*

A. That they who let their liues runne at randome, they care not how, and doe not firſt conſider before they doe any thing, what God would haue them doe; and before they deale in any buſineſſe, how God would haue them deale; and before they ſay any thing, what God would haue them ſay, muſt needs offend exceedingly.

Q. *What is the fourth Helpe?*

A. To trie our ſtate daily; how we come forward, what gaine we make, and whether our profite be anſwerable to our time, and to our Miniſters paines, how ſinne dyeth in vs, what corruptions are yet ſtrong, and what paines wee take for the weakening of them; This will comfort vs and encourage vs forward, if we haue done well, and make vs aſhamed of our ſloth, if we be not the better by our meanes, 2. *Cor.* 13. 5. 4 *Daily Triall.*

Q. *What is the fifth Helpe?*

A. Reading of the Scriptures priuately as often as we can, though it be but little, and that which we want at one time to ſupply it another, ſo that wee bee conſtant in our courſe, *Ioſh.* 1. 8. 5 *Scriptures reading.*

Q. *How may wee reade the Scriptures with profite?*

A. Firſt, if wee remember it is God that ſpeakes in the Scripture, and therefore when we open the Bible, we doe open the mouth of the bleſſed God to ſpeake vnto vs; So that when we come to reade, we may ſay as *Samuel* ſaith, *Speake Lord for thy ſeruant heareth*, 2. *Pet.* 1. 21. *How to reade with profite.*

Secondly, if we thinke that God comes not to talke with vs of trifles, for this beſeemeth not the Maieſtie of God; but hee

comes to speake with vs of matters of great moment, & of great weight, or such as concerne the euerlasting welfare of our soules, and therefore we are to quicken vp our selues in the hearing of him, *Deut.*32.47.

Thirdly, if we thinke that there is neuer a word that God speakes in vaine, but it hath something for our instruction and good, if we could take it; And therefore when we reade without profite, we may say; *Lord, that God should talke so long with my soule, and I neuer the better for it*, Rom.15.4.

Fourthly, if we apply the Scriptures to our selues, not reading them as strange stories that concerne vs not: But to think that we shall finde him the same God to vs in our troubles, prayers, sinnes, and repentance, which *Abraham*, and *Dauid* and *Iob*, and *Iacob* haue found him before vs, *Iam.*5.11.

Fiftly, if wee insist, and dwell longest vpon those places which meet most with our corruptions.

Sixtly, if wee meditate of it afterwards, and lay vp that which wee vnderstand, and aske of that which wee doe not, *Acts* 8.34. Praying to make it profitable.

Qu. *What is the sixt Helpe?*

6 *Marking Particulars.*

A. To reade twice or thrice in a weeke, as our leisure will afford those places of Scripture, which concerne our particular calling; to consider with what faithfulnesse we haue walked in the duties that are there commanded. As he that is a seruant to peruse those Scriptures, that lay downe the duty of a Seruant: and he that is a Master those places that describe the duties of a Master. This will bee a great aduantage to godlinesse, to haue the Lord so often calling vs, and ringing dutie continually in our eares, *Deut.*17.18.19.

Qu. *What is the seuenth Helpe?*

7 *Meditation on good things.*

A. To be alwayes meditating on good things, and set the minde on worke in holy thoughts, especially to consider the cursed estate of the wicked to auoide it, and the happie estate of the godly, and to be heartened to the like, *Psal.*119.97.

Q. *What difference is there betweene the state of the godly, and of the wicked.*

A. Great difference while they liue, but greater when they die:

die: For the godly die like lambes, they make a sweet close: they fall asleepe in the armes of Christ; Whereas the wicked die like hogges, that goe grunting and whyning to their death: so they struggle for life, and sticke to the world, and are loth to die, *Numb.*23.10.

Q. *What is the eighth Helpe?* 8

A. To make an holy vse of our Troubles, to remember they are as whippes in the hand of God to scourge vs home to him, *Psal.*119.67. *Affliction Sanctified.*

Qu. *How is this declared?*

A. By a Similitude: For if a sheepe runne from his fellows, the sheepheard sets forth his dogge after him, yet not meaning to weary the sheepe but to hunt him home to the flocke againe. So when we wander astray away from God, the great sheepeheard of our soules sets out his dogge after vs, sometimes pouerty, sometimes sicknesse, sometimes dearth of corne to chase vs from our sinnes, and to driue vs to God againe.

Qu. *What is the ninth Helpe?*

A. To bring our selues oft in remembrance of the vowes and couenants which we haue made with God, and to call vpon our selues for the performing of them: For if it be dishoneſt to breake with men, how much more if wee shall not keepe touch with God, *Psal.*66.13.14. 9 *Remembrance of vowes and Couenants.*

Q. *What is the tenth Helpe?* 10

A To vse the company of the godly, that we may bee the better by it, *Psal.*119.63. *Communion of Saints.*

Q. *What good is gotten by it?*

A. First, Wee are thereby prouoked to bee like them: As *Saul* a wicked man falling into the company of the Prophets, and seeing how godly they spent their time, was made ashamed of his owne life, and began to propheſie with them, 1.*Sam.* 19.24.

Secondly, we haue our benefite in all their gifts; wee are the wiser for their wisedome, and their zeale kindles ours, as one candle lights another, *Prou.*13.20.

Thirdly, we are thereby kept in some compasse, and our corruptions nipt in the head, that they dare not stirre, *Iosh.*24.31.

Fourthly, we fare the better many times for their sakes; God reuealing that to them, which he would not haue done to vs, 2. *Kings* 3.14.

Qu. *What is the eleuenth Helpe?*

11 *withstanding Lettes.*

A. To withstand and auoyd all the lettes which may stop and hinder vs in our Christian courses, be it pleasure or profite, or company or friend, away with euery thing that may hinder vs from Christ, *Math.* 5.29.

Q. *What is the last Helpe?*

12 *Daily Practise.*

A. To bring this to euery dayes practise, that our whole life may be nothing else, but a walking with God, and a continuall iourneying towards our heauenly home, 1. *Tim.* 4.7.

Q. *What is required in the daily Practise?*

A. First a certaine Preparation to the day, and then the holy spending of the day it selfe.

Q. *Why is the Preparation needfull?*

A. Because as a man in time of a common plague taketh somewhat in the morning next his heart to keepe out the infection; So the world being mightily poysoned with sinne, the Christian must lay some good thing next his heart, else euery thing that he deales in will infect him, *Psal.* 119.148.

Q. *What is the first thing wherewith wee must begin the day?*

Daily Practise how?

A. Wee must seeke to awake with God, to haue our mindes running on him, as soone as we looke vp; For wee cannot awake so soone, but with Gods Blessing, and Gods Mercyes be vp afore vs: And therefore let God be in the beginning of our thoughts, and let him haue the first place in the day, *Marke* 1.35.

Q. *What are wee then to consider of?*

A. That wee haue slept more sweetly vnder the Lords defence, then if we had had Iron walls, and Brazen doores to defend vs: When we were fast asleepe and could not watch our selues; then the Lord watched ouer vs, and he set a guard of Angels to keepe vs. And therefore seeing we haue rested with such safetie vnder Gods defence, let vs thanke him for his mercy, and seeke to diue vnder the wing of the Almightie, and

to goe ſhadowed with the hand of his protection all the day, *Pſal.*17.8.

Qu. *What are wee to conſider elſe?*

A. That we riſe the ſeruants of God, as wee went to bed; and therefore that wee muſt ſpend the day in his ſeruice, not in doing what we liſt, but in performing thoſe duties that hee requireth. For ſeeing this is the cauſe why we were borne, and why God lets vs liue here in this world, that wee may ſerue him: Wee are to thinke euery morning when we riſe, that God lets vs liue one day more, but to haue one dayes ſeruice more at our hands: and if he ſet vs liue another day, it is but to haue another dayes ſeruice at our hands. Therefore, as our ſeruants get vp to doe our buſineſſe, ſo muſt we riſe to doe the Lords, *1.Cor.*15.34.

Qu. *What are wee to doe then?*

A. Then we are to take a view of our worke, to caſt in our heads, what are the dayes wherein we muſt ſpend the day; The conſideration of our owne ſtate and calling will ſoone lead vs to this; For many times we are to thinke, I am a Chriſtian, and therefore I muſt ſpend this day like a Chriſtian; I am a Father, and therefore I muſt peforme the duties of a Father: I am a Preacher or a Maſter or a Seruant, &c. *Luke* 14.28.

Q. *What learne wee by this?*

A. That it is not poſſible for thoſe ſimple ſoules to liue well, which know not what are the particular duties which their owne place and calling require at their hands. For how can they ſpend the day Chriſtian-like, that know not what Chriſtianitie meanes? And how can they liue like Fathers, that know not what belongs to the duty of a father? And therefore euery one that will liue well, muſt haue at his fingers ends the draft of duties mentioned before, *Epheſ.*4.18.

Qu. *And may wee then ſafely enter vpon the day?*

A. No in no wiſe, till our ſpirituall furniture be on, and we haue taken vnto vs the whole armour of God, without the which wee enter into the world like a naked man into the field: And therefore when our cloathes goe on, then let vs remember to put on our vertues to, *Eph.*6.13.

Q. *What are the parts of this Armour?*

A. The Parts are 6.

Daily Armour. First, *Sinceritie*, and a faithfull and a true heart to God, that we make not shew of more then wee haue, but seeke that our inward care, zeale, loue of God, may be answerable to that which we outwardly professe.

Secondly, *Righteousnesse*, and an vpright and honest minde to our brethren, that whatsoeuer of theirs shall come into our hands, shall passe in peace and safetie as good as it came.

Thirdly, *Preparation for afflictions*, to be readie to lay down our liues and all we haue at the feet of Christ, and to vndergoe patiently those troubles which the euill of these euill dayes shall cast vpon vs.

Fourthly, *Faith*, to perswade our selues, that God is at peace with vs in Christ, and therefore that he will blesse vs, and bee with vs in all our paines.

Fiftly, *Knowledge of Gods will*, to direct vs what wee haue to doe, and to beate backe the sundrie temptations that shall set vpon vs.

Sixtly, *Prayer in the spirit*, and feruent and earnest prayer vnto God, that he will be with vs, and leade vs throughout the day, and enable vs by his power to discharge in some measure, the duties that are layd vpon vs.

Q. *Yea, but poore men will say they haue no time no pray?*

A. They might rather say, they haue no will to pray; For they that can finde alwaies time to eate in their greatest busi-nesse, would sure finde a time to pray, if they minded God, as they minde their meate. Againe, when they haue most busi-nesse, it is but rising a quarter of an houre sooner. Little doe they care for Gods blessing, that will not take so little paines to haue it.

Q. *How is the Christian to spend the day?*

Day spending. Lords day. A. If the day bee a Sabboth day, wee must set our selues wholly apart for the Lord, we must not let any worldly busi-nesse take vs up, but resort diligently to the Ministry of the word, *Isay* 58.13.

Q. *What are wee to doe as we come?*

A. Wee

A. Wée are to thinke with our ſelues whether wee are going: we are going into Gods preſence; into the preſence of that Maieſtie that is greater then all the Kings and Princes of the world; and therefore with what feare and reuerence ſhould we come into his ſight, at whoſe feet all the Kings in the world muſt caſt downe their Crownes, and the Angels ſtand with couered faces, as not being able to behold the excellent glorie that ſhineth in him, *Eccleſ.* 4. 17.

Q. *What are we to doe when we are come?*

A. Then we muſt attend with care and conſcience to the Miniſtry of the word of God, remembring, that though the voyce be the voyce of a man: yet the word is the word of God, and therefore we may not let it fall to the ground, but ſet open all the doores of our hearts, that it may haue free acceſſe, and entrance to worke vpon vs, 1. *Theſſ.* 2. 13.

Q. *What are we to doe after?*

A. Wee are to lift vp our hearts with great thankfulneſſe to God for the good things that we haue heard; and then wee are to examine our ſelues what we haue profited, what wee know now which we knew not before: what vertue is ſtrengthened; what vice is weakened in vs, and when we goe home, then we muſt remember, that we talke (as the two Diſciples did of Ieſus Chriſt.) We muſt not runne out into the world, and ſpeech of worldly matters, ſo ſoone as we be come out of the Church; but then meditate with our ſelues, or conferre with others of that which we haue heard, *Acts* 8. 39.

Q. *What are we to doe when we are come home?*

A. To call our Children and our ſeruants to account, to ſee what profite they haue made of the day, and to ſpend the reſt of the day in reading and in praying, in comforting the ſicke. This is to ſanctifie a Sabboth to the Lord.

Q. *What if the day be a working day, how are we to ſpend it then?*

A. If the day be a working day, then after prayer is performed, we are to ſet vpon the dutyes of our Calling cheerefully, and to walke in them with ſuch faithfulneſſe and truſt, that wee may approue of our care and good conſcience, not onely *Weeke day.*

onely to men, but to the Lord himselfe.

Q. *What is the second thing?*

A. Wee must looke that our godly care in the meane while be not layd asleep, but euen in the middest of our businesse, lift vp our mindes to God, and craue his blessing vpon euery thing, that we take in hand, and many times in the day thanke him for his goodnesse reioycing in him, as in the greatest portion and treasure that we haue, *Prou.* 3.6.

Qu. *What is the third thing?*

1 A. Our next care must be, that we vse well our lawfull liberties, which God hath giuen vs for the comfort of our life, that we exceed not in our apparell, going beyond our abilitie,

2 or those bounds which modestie hath set vs; Then that we exceed not in our meates and drinkes, feeding either too daintily, or too cormorantly on those meane dishes which wee haue.

3 Thirdly, that we exceed not in our mirth, either in immoderate lightnesse, or babishly reioycing in things which we ought

4 not. And lastly, that we spend no more time idle, then may serue to refresh vs.

Q. *What is the fourth thing?*

A. Care must be had, that we hurt not our brethren in their bodyes, goods, or names, or any thing belonging to them, but that we be helpefull and comfortable to them all the wayes wee may; That we commend their estate by earnest prayer vnto God, that we labour for the recouering of them in their falls: that we stirre them vp as we are able, to good things; that wee oppresse them not, deceiue them not, &c.

Q. *What is the last thing?*

A. For the better performing of all these duties, we are to vse the meanes that God hath giuen vs, as daily prayer, reading of the Scriptures: trying of our estate, &c. And though wee cannot vse all these euery day: yet to vse so many of them, as conueniently we may, and to adde the rest as our leisure and opportunitie will afford: This is an holy and a Christian-like spending of the day, wherein a man may rest with peace, assuring himselfe, that he leades a life in some measure pleasing to God.

Q. *What*

Q. *What are wee to doe at night?*

A. When the night is come, then we are to looke backe, and to marke how we haue ſpent the day: then wee muſt call our ſelues to a reckoning, and an account, how wee walked in the duties of our Calling: then how wee haue behaued our ſelues towards God: towards our brethren: towards our ſelues. If we finde that we haue ſpent it well, then to bleſſe God, and to thanke him for it; if not, then to be humbled by it, and to ſeeke to God for comfort and grace, that we may lie downe in his fauour, and make an end of all after-reckonings.

Qu. *For further practiſe of Religion; What is to bee done?*

A. Wee muſt ſee what is to be beleeued, and practiſe the ſame: The ſomme whereof is contained in the *Apoſtles Creede.* *The Creede.*

Q. *Why is it called the Apoſtles Creede?*

A. Not, that the *Apoſtles* made it; for then it ſhould bee Canonicall Scripture, as well as the reſt of their Writings: But becauſe it containes the ſumme of the Apoſtles doctrine.

Q. *How many parts hath the Creed?*

A. Two, { *The firſt treateth of God.* / *The ſecond of the Church.* }

Qu. *What is the ſomme of the Creed?*

A. Wee profeſſe therein, that we beleeue in God, diſtinct in three Perſons, The Father, the Sonne, and the Holy Ghoſt. And that this God hath gathered to himſelfe a Church; that is, A company of faithfull people, vpon whom hee will beſtowe his graces in this world, and the glory of his Kingdome in the world to come.

Q. *What is it to beleeue in God?*

A. Not barely to beleeue that there is a God, (for the Deuills doe ſo, and tremble,) and if this were our faith, our faith were no better then the deuills faith, and therefore to beleeue in God, is to put our whole truſt in God, and reſt our ſelues vpon him in all eſtates, to bee aſſured in our hearts, wee ſhall finde him a God, that is mercifull and good to vs in all our needs, 2 *Tim.* 1. 12.

Q. *What gather we of this?*

A. That

A. That they who are cleane out of heart in their troubles, be they neuer so great, or seeke to winde out of themselues by vnlawfull meanes, they care not how, doe not beleeue in God. And therefore so oft as they say the Creed they lye; because they say they Trust in him; when indeed they are not inwardly perswaded that he will helpe them.

Qu. *How many kindes of faith bee there?*

A. Two, { An *Historicall faith*, which the deuills may haue, *Iam.* 2.19. Secondly, *Iustifying or saning faith*, which none but the true Christians, and Gods elect may haue, *Tit.* 1.1.

Q. *What difference is there betweene these two?*

A. The deuills beleeue that there is a God; that there is a Christ; But they doe not beleeue that they shall fare the better for him. Nay, they know that he shall one day condemne them, and therefore their faith doth not comfort them, but make them the more affraid. But the Christian beleeuing that there is a God, that there is a Christ; beleeueth also that he shall fare the better by them: that God will be his God, and Christ the Sauiour, will be a Sauiour as his Sauiour. And therefore this faith is so farre from affrighting him, that it comforts him exceedingly, *Gal.* 2.20.

Q. *Why doe wee say, I beleeue, not wee beleeue, as wee say, our Father?*

A. Because our prayers may be profitable vnto others. But our faith shall not saue any but our selues, *Abac.* 2.4.

Q. *May a man know that he hath faith?*

Faith.

A. Hee may; for hee that beleeueth in God hath faith: But euery man, if hee would search himselfe and his owne heart, can tell whether he repose trust and confidence in God or no: And therefore euery man if hee would search himselfe can tell, whether he haue faith or no, 2. *Cor.* 13.1.

Q. *If a Christian may bee sure that he hath Faith: then he may be sure of his saluation?*

A. It is true; For hee that beleeueth in the Sonne of God, he shall be saued, *Iohn* 3.36. But I know that I beleeue in God, and

and therefore warranted by Gods promiſe, I know that I ſhall be ſaued, 1. *Iohn* 5.13.

Q. *Doe not many deceiue themſelues in their aſſurance?*

A. Surely many doe; becauſe they thinke they haue faith, but when it comes to ſcanning, it is not faith, but a vizard, and a ſhadow of it: like one that keepes an old Euidence by him, and thinkes his land is ſure: But when it comes to tryall, his deed is naught, and will not carry it.

Q. *How may a man know that he hath true faith?*

A. Two wayes, { *By the Nature of Faith.* / *And by the effects and fruites of it.*

Q. *How may a man know it by the nature of Faith?*

A. If a man feele himſelfe inwardly perſwaded in his heart, that God loues him in Chriſt, and becauſe he loues him, will prouide him of all things needfull both for this life, and for the life to come, ſo that wee run not out to any wicked and vnlawfull meanes, but reſt our ſelues on God with contentment in all eſtates. This is a ſure note, that his faith is true, *Iob* 13.15.

Q. *How may a man know it by the effects of Faith?*

A. If a man haue an earneſt loue to God, ſo that he be glad to doe any thing that may pleaſe him, and loath to doe the leaſt thing that may diſpleaſe him. Secondly, if he loue them that loue the Lord, ſo much the more they ſhew the more affection to him; This ſealeth to his ſoule that his faith is true, 1. *Iohn* 3.14.

Qu. *Why doe wee ſay, I beleeue in God, not I beleeue in the Catholike Church?*

A. Becauſe we muſt beleeue in God, and in none but God, not in Saints, not in Angels, nor in any other power, *Ierem.* 17.5.

Q. *What gather wee of this?*

A. That as we beleeue in God, and in none but God: ſo we muſt pray to God and to none but God. For prayer and faith be linked together: So that we may not pray to any, in whom we may not beleeue, *Rom.* 10.14. And therefore ſeeing we may not beleeue in the Saints, but in God alone, it is euident,

dent, that wee may not pray to any but to God alone.

Q. *Who is this God in whom wee beleeue?*

A. The three Diuine Persons, the *Father*, the *Sonne*, and *the Holy Ghost*.

Q. *What gather wee of this?*

A. That the Turkes and Iewes, though they confesse that there is a God: yet because they doe not confesse the three diuine Persons, acknowledge not the true God: the true God being hee, whom the Scriptures describe the Father, the Sonne, and the Holy Ghost, 1. *Iohn* 2.23.

Q. *Whose Father is God?*

A. He is the Father of our Lord Iesus Christ: And then by meanes of Christ, he is our Father, *Ioh.* 20.17.

Q. *What is the meaning, when wee say, we beleeue in God the Father?*

God the Father.

A. Wee professe thereby, that whereas God the Father was displeased with vs for our sinnes, now he is reconciled to vs in the blood of Christ, so that we dare boldly trust him with our whole state, and perswade our selues, that as wee call him Father, so we shall finde him a Father, euen most tender, and fatherly affections in him.

Q. *Wherein are wee to perswade our selues wee shall finde him a father?*

A. First, as a Father feeds his children, and cloathes them, and prouides things needfull for them, though happily they deserue it not. So we are to perswade our selues that God being become our gratious, and good Father in Christ, will feed vs, cloathe vs, and prouide for vs, though wee deserue it not, *Math.* 6.31.

Secondly, as a father turnes not his children out of doores for euery fault. So wee must not thinke God will cast vs off for euery sinne, if there bee any hope of amendment in vs, *Iohn* 8.31.

Thirdly, as a father makes his sonne his heire, and leaues him his lands and his liuing: though hee keepe him short and vnder for a time. So howsoeuer our portion bee but small in this world: yet we are to beleeue, God will make vs his heires,

and

and one day bestow his Crowne and Kingdome on vs, *Luke* 12.32.

Q. *What are wee to beleeue concerning God the Father?*

A. Two things, { First, that he is *Almighty.* / Secondly, that hee *Created Heauen and Earth.*

Q. *How is God said to be Almighty?*

Almighty.

A. Two wayes: first because hee hath all might, and all power in his hand, and is able to doe whatsoeuer hee will in Heauen and in Earth, no power being able to hinder his work, and to hold out against him, *Psal.* 115.3.

Q. *God cannot doe all things, for hee cannot sinne?*

A. It is true, that God cannot doe any thing that is contrarie to his Nature to doe, *Heb.* 6.18. hee cannot lye, 2. *Tim.* 2.13. hee cannot denie his word, and yet he is Almighty: Because these things imply not power, but want of power.

Q. *What meane wee when wee say: Wee beleeue in God Almighty?*

A. We beleeue not onely that God is Almighty in himselfe, but that he is Almighty for our good, and wee shall feele the benefite of that Almightie, and infinite power that is in him.

Q. *What vse may wee make of this?*

A. It serueth to strengthen our faith, not only concerning the things of this life, but also of the life to come.

Qu. *How for the things of this life?*

A. Seeing God is Almighty; that is, able to do all things: Wee know we are neuer so poore, but God is able to enrich vs, neuer so lowe, but God is able to exalt vs; neuer so heauy, but God is able to reioyce vs; neuer so entangled, but God is able to loose vs, *Rom.* 4.21.

Q. *How for the things of the life to come?*

A. Seeing God is Almighty, wee know, that though our weakenesse be great, and our corruptions many: yet God is able to carrie vs comfortably through the vast and warring Wildernesse of this world into the land of happinesse, and eternall rest, *Ioh.* 10.29.

Q. *How*

Qu. *How is God secondly said to be Almighty?*

A. Because all the might and power that is in any of the creatures is from God, the least thing in the world being not able to moue it selfe, but by the strength and power which it hath from God.

Q. *What gather wee of this?*

A. That the Sparrow lights not on the ground: that a hayre falls not from the head: that a leafe dropps not from the tree, but it is ordered and disposed by the mighty hand of God, *Math.*20.29.30.

Q. *Doth nothing then happen by fortune and chance?*

A. Surely no: these are tearmes brought in to robbe God of his glorie in the gouernment of the world. For euer, that which seemes to be most casuall, is caried wholly by a secret hand of God, *Prou.*16.33.

Q. *What vse may we make of this?*

A. First, it will teach vs patience: For seeing all things are wrought by the hand of God; we make our account that sicknesse, losses, miseries, they are all from God, and therefore must be borne contentedly, vnlesse in the pride of our hearts, we wil lift vp our selues against the Lord, 2.*Sam.*16.10.

Qu. *What is the second vse?*

A. It will teach vs comfort; for seeing nothing is able to lift vp it selfe without the Lord, wee are to make our account, that a dogge cannot wagge his tongue, a wicked man cannot mooue his hand against vs without his leaue and licence, who is our Father, *Ioh.*19.11.

Q. *What is the third vse?*

A. It will teach vs thankfulnesse: For seeing it is God that worketh all in all; it is God alone, who is to bee blessed for all the comforts that we haue, because it is he that enclineth mens hearts to vs, and causeth this or that thing to doe vs good, 1.*Sam.*25.32.

Q. *Why is God called the Creatour of Heauen and Earth?*

Creatour of Heauen and Earth.

A. Because he made Heauen and Earth of nothing, all the power in this world, being not able to worke, vnlesse it haue some matter to worke vpon, *Heb.*11.31.

Q. *How*

Q. *How did God Create the world?*

A. Wee must not thinke that the Lord lay labouring, and toyling at it, as wee see men doe, when they build an house, but as *Psalme* 33.6. by the word of God were the Heauens made, &c.

Q. *What is meant by Heauen and Earth?*

A. By heauen is meant Heauen, and euery Creature in Heauen, and by Earth is meant the Earth, and all things in it: so that the meaning indeed is, that God created all.

Q. *What learne we by this?*

A. That if wee haue any comfort in any thing in this world; in the earth that beares vs, in the heauens that couer vs: in the fire that warmes vs, in the water that cooles vs: in our eyes that wee see with, in our eares that wee heare with, in our legges that wee goe with; God alone is to be thanked and blessed for it.

Q. *Why is Heauen set before Earth?*

A. Heauen is mentioned first, to teach man to seeke it first, and to begin our worke at heauen, as God begun.

Q. *What vse may wee make of this?*

A. Hee that made all, is able to destroy all. And therefore in a moment God is able to strip and turne the wealthiest of vs out of all wee haue.

Q. *What is the next Person we must beleeue in?*

A. In Iesus CHRIST.

Q. *What doth the Creed teach vs concerning Christ?* *And in Iesus Christ.*

A. Two things, { 1. What his *Person* is. / 2. What his *Office* is. }

His office is set out two wayes, { 1. *By the Titles.* / 2. *By the actions of it.* }

Qu. *What is the first Title?*

A. *Iesus*, which signifieth a Sauiour, according to that, *Math.* 1.21. *Thou shalt call his name Iesus.*

Qu. *What doth hee saue vs from?*

A. From sinne and the punishments thereof.

Q. *How doth hee saue vs from sinne?*

A. By deliuering vs from the guiltinesse of sinne, 1. *Iohn* 1.7.

1.7. And secondly by freeing vs from the power of sinne, that it raigne not in vs, *Ioh.*8.24.

Q. *How doth Christ saue vs from the punishment of sinne?*

A. First, by deliuering vs from the wrath of God, that was kindled against vs, 1. *Thess.*1.10.

Secondly, by deliuering vs from the clamours and cryes of our owne guiltie conscience, which continually accuseth vs, *Rom.*5.1.

Thirdly, by deliuering vs from the paines of Hell, *Rom.*8.1.

Fourthly, by deliuering vs from the power of the Deuill, who before ruled vs as a Lord, *Heb.*2.14.

Q. *What is the meaning then of these words; I beleeue in Iesus?*

A. The meaning is, that I beleeue, there is a life and Saluation in Iesus Christ for all that come vnto him: And that as he is *Iesus*; so I shall finde him *a Iesus*, that is, a Sauiour to saue me from sinne, and all the punishments due to it: So that though I be a sinner; yet through the Spirit of Christ working in me, I shall sinne euery day lesse then other; and through the Lords mercy, I shall not come into condemnation for any of those sinnes, which through frailty and weakenesse I commit.

Q. *What is the second title of our Sauiour?*

A. Hee is called Christ, who was annoynted, and it is the same that *Messias* is in Hebrew, *Ioh.*4.25.

Q. *How was Christ annoynted?*

A. Not with bodily oyle, as the Kings and Priests, and Prophets were in the old Law, but with the holy Ghost, the Spirit of God without measure being poured on him, *Acts* 10.38.

Q. *Whereunto was Christ annoynted with the holy Ghost.*

A. To bee the King, the Priest, and Prophet to his Church.

Q. *Why is Christ said to bee the King of the Church?*

A. Because it is gouerned by the Law of Christ, and secondly, because it is defended by his power against the rage of the deuill, of sinne, and of all the enemies that oppose it, *Luk.* 1.32.33.

Q. *Why*

Q. *Why is Christ said to be the Priest of the Church?*

A. First, because hee hath made an attonement for it, offring vp his owne Body vpon the Altar of the Crosse. And secondly, because he maketh intercession in Heauen, continually intreating God for the peace and safetie of it, *Heb.24.25.* 1 2

Q. *Why is Christ said to be the Prophet of the Church?*

A. Because hee hath reuealed the royall will of God vnto his people, sometimes by his owne mouth, and sometime by the ministry of the Prophets and the Apostles, fitted and enabled by his Spirit thereunto, *Acts* 3.22.

Q. *What is the meaning then of these words, I beleeue in Christ?*

A. The meaning is, I beleeue that our Sauiour Christ is the true *Messias*, the Lords annoynted, hee that was ordained of God to bee the *King*, *Priest*, and *Prophet* of our Church, the King to rule it, the Priest to purge it, and the Prophet to teach it.

Q. *Why are wee called Christians?*

A. Wee are called Christians of Christ, because all true Christians are members of Christ, and in some measure partakers of his annoynting, so that wee are Kings and Priests, and Prophets too, *Acts* 11.26.

Q. *How are all true Christians Kings?*

A. They are Kings ouer their owne hearts to command them of God, and ouer their owne corrupt affections to subdue them, and keepe them vnder that they raigne not in them, *Rom.*1.6. Secondly, because all the comforts of this life, and the life to come belong vnto them.

Qu. *How are they Priests?*

A. They are Priests to offer vp their owne bodyes and soules by holy seruice vnto God, And secondly to intreate God for themselues and their brethren, 1. *Pet.*2.5.

Q. *How are they Prophets?*

A. They are prophets both to stand out vnto the death for the maintainance of the truth, and also to teach that which they know to others that knew it not, *Acts* 2.17.

Qu. *What thinke you of those who doe not so?*

A. How-

A. Howsoeuer they carry the name of Christians, yet indeed they be none, but meere hypocrites and dissemblers; whatsoeuer they pretend.

Q. What are wee to beleeue concerning the Person of Christ?

A. Wee are to beleeue two things, { 1. *That hee is very God.* 2. *That hee is very man.*

Q. How doth the Creed shew him to be God?

A. First, because he is the Sonne of God. For as hee that is the Sonne of naturall man, must needs be a man: So he that is the naturall Sonne of God, must needs be God. And therefore he is called *the mighty God, Isay* 9.6. *the blessed God, Rom.* 9.6. *and the true God, 1. Ioh.* 5.20.

Q. Why was it needfull that Christ should be God?

A. Hee that must redeeme vs, must beare the infinite wrath of God. But no creature in Heauen or Earth, was able to beare the infinite wrath of God, and to rise vnder it. And therefore none but God was able to redeeme vs, *Iob* 9.13.

Qu. *What is the second Reason?*

A. That the death of Christ might be of infinite value, and of infinite price to redeeme vs. For it was more that God was scourged: that God was nayled to the Crosse: that God was killed for vs, then if all the Angels and men in the world had suffered, *Act.* 20.28.

Qu. *What gather wee of this, that Christ is God?*

A. That if *Adam* being but a man was able to condemne vs; much more Christ being God, is able to saue vs, *Rom.* 5.17.

Qu. *How is Christ said to be the onely Sonne of God, seeing all the faithfull are so also?*

Onely Sonne.

A. Christ is the onely Sonne of God by Nature, and wee are the sonnes of God by Adoption and Grace: Christ is the Sonne of God; because he was borne of God: And we be the sonnes of God, because it pleaseth God in fauour to accept vs for his sonnes, *Psal.* 8.15.

Qu. *What is the second Title, whereby it is shewed that Christ is God?*

A. In

A. In that hee is called our Lord. For God is our onely Lord, *Deut.* 8. 14. and therefore seeing he must bee acknowledged to be our Lord: he must also bee acknowledged to bee our God, *Ioh.* 20. 28. *Our Lord.*

Q. *Why is Christ called our Lord?*

A. Because the godly ones are ruled by him, the wicked euer labouring to shake off their yoake, *Luk.* 19. 14.

Secondly, because he ruleth for our good, wee hauing the whole fruite and benefite of his gouernment in the world, *Deut.* 33. 26.

Q. *What is the meaning then of these words, I beleeue in Iesus Christ our Lord?*

A. I beleeue that he was but a bare man: but the Sonne of God, that came to redeeme the world, euen he that ruleth with all power, both in Heauen and in Earth; and therefore is most mighty to saue all those, who by true faith flie vnto him.

Qu. *Why was it needfull that Christ should bee man?*

A. Because he could not suffer in his diuine Nature. First, and therefore vnlesse he had taken vpon him the weake nature of man; he could not haue suffered for vs, 1. *Tim.* 1. 17.

Secondly, because man had sinned; and therefore it was needfull that man should suffer for sinne, *Heb.* 2. 16.

Thirdly, that he might be the more pitifull and tender to vs, hauing felt in himselfe the many weaknesses and infirmities, that our nature is subiect to, *Heb.* 2. 17.

Q. *How did Christ become man?*

A. He was conceiued by the Holy Ghost, borne of the Virgine *Mary.*

Q. *How was he conceiued by the Holy Ghost?*

A. The holy Ghost sanctified the flesh of the Virgin, and therefore created the Body of Christ without mans helpe, *Luk.* 1. 35. *Conceiued by the Holy Ghost.*

Qu. *Why was he so conceiued?*

A. That he might be pure from originall sinne in his conception, *Heb.* 7. 26.

Q. *Why was he borne of a Virgin?*

A. That his strange birth might moue men to looke for some *Borne of the Virgin Mary.*

some strange worke at his hands, *Isa.7.14.*

Q. *What Heretiques are rebuked by this Article?*

A. *Cerinthus, Magus* schollers, who denied that Christ was come in the flesh, and therefore are called *Antichrists*, 1.*Iohn* 4.3.

Secondly, the *Valentinian heretiques* of old, and the *Anabaptists* of late, who affirme, that Christ brought his body from heauen with him, and so passed through the wombe of the Virgin, as water through a Conduit Pipe, contrarie to the Scripture, *Gal.*4.4.

Q. *What doe the rest of the Articles concerne?*

A. The execution of Christs office, wherein there are 2. parts, { 1. *His Humiliation.* 2. *His Glorification.*

Q. *What is the first degree of his Humiliation?*

A. Hee suffered vnder *Pontius Pilate.*

Q. *Why is no mention made of his life, but of his sufferings?*

Hee suffered

A. Because his whole life was nothing but a suffering: his Passion began at his birth, and from his cradle he was weeping towards his crosse.

Q. *Why is no mention made of his miracles?*

A. Because we haue more benefit by his suffering, than by all his miracles; his miracles benefited onely to those that liued in that present age with him: but the vertue of his suffering reacheth downe to vs, 1.*Pet.*2.24.

Q. *Of whom did Christ suffer?*

A. Of all sorts of men: hee that came to saue all, had all against him: the *Iewes* against him, and the *Gentiles* against him: the *Priests* against him, and the *People* against him: the *Souldiers* against him, and the *Theefe* against him, yea and his owne *Disciple* too.

Q. *What did Christ suffer?*

A. All the punishments that were due to our sinnes, *Pouertie, Hunger, Contempt, Shame, Whipping*, and *buffetting*, and the *Wrath of God*, which was greater than them all.

Q. *Why do the Martyrs suffer so cheerefully, and Christ so heauily?*

A. The

A. The Martyrs though they felt paines in their bodies, yet they were infinitely comforted in their soules: but Christs inward sorrowes were more than his outward paines, *Mat.* 26. 38.

Qu. *For what cause did Christ suffer?*

A. He suffered for our sinnes; we are they that caused the death of the Sonne of God; as we increased sinne, so the torments were increased vpon him. *Isay* 53. 5.

Qu. *What was this* Pontius Pilat?

A. He was the gouernor of *Iewrie*, Deputie to *Tiberius Cæsar* Emperor of *Rome*, *Luke* 3. 1. *Vnder Pontius Pilate.*

Qu. *Why is he here mentioned?*

A. To shew, That the Sceptar was now taken from *Iudah*, and therefore this was the time wherein Christ should come, *Gen.* 49. 10.

Q. *Why was Christ condemned of* Pilat?

A. That we might be acquitted at the iudgement seat of God, Christ hauing borne the whole penaltie of our sinne.

Q. *What was the second degree of Christs humiliation?*

A. He was crucified. *Was Crucified*

Qu. *What kind of death was that?*

A. It was a most painful death, and a most infamous death.

Q. *How was it infamous?*

A. It was infamous two wayes: first, By Gods Law, *Gal.* 3. 13. Secondly, By Mans Law, because none but base and vile persons were adiudged to the Crosse.

Q. *Why did Christ suffer such an infamous death?*

A. That we might see what an hatefull thing sinne is in Gods sight; which could no otherwise be expiated but by such a fearefull and infamous death of the Sonne of God. There is not the least sinne that we commit, but it cost our Sauior Christ the deerest bloud in his bodie.

Qu. *What learne wee by this?*

A. To account no sinne little, seeing the least we haue cost our Sauior Christ not a little paine.

Qu. *What other reason is there?*

A. It meruailously commends our Sauiours loue, That Christ performed not some sleight matter for vs, but vnder-

went a most vile death, the death of the Crosse in our behalfe, *Phil.*2.8.

Q. *When was Christ crucified?*

A. At noone day, that all men might see cleerely life & salvation lifted vp vpon the Crosse, *Ioh.*3.14.

Q. *Where was Christ crucified?*

A. Without the Citie, to shew that wee must goe out from this world, if we will be partakers of the Crosse of Christ, *Heb.* 13.13.

Q. *Who did crucifie Christ?*

A. The *Iewes*, who longed for Christs comming, yet killed him when they had him, 1. *Thess.*2.14.

Q. *What miracles were done at it?*

A. There was darkenesse from high noone till three of the clocke. God put out the candle of heauen, that man might leaue worke: When Man would not blush, the Sun was ashamed and hid his face: When mens hearts would not quake, the earth quaked for feare: and when mens hearts would not rent, the vaile of the Temple rent in twaine, *Mat.*27.

Q. *What was the third degree of Christs humiliation?*

A. His death.

Q. *Why did not Christ come downe from the Crosse, as the Iewes would haue had him?*

1 A. If Christ had come downe from the Crosse, the *Iewes* would haue haled him to it againe, and so the condemnation would haue been the greater.

2 If Christ had come downe, he had left the worke of our redemption vnperfect: and therefore howsoeuer it might haue beene much for Christs honour to haue come downe, yet tendring our good more than his owne honour, hee was content with shame and reproch to stay still vpon this Crosse.

3 Christ shewed then a greater miracle than that, if they would beleeue. For it was more to rise from death after they had killed him, than to come downe from the Crosse when hee was aliue.

Q. *How did Christ die?*

A. He died a voluntarie death, and a holy death.

Q. *How*

Q. *How did Christ die a voluntarie death?*

A. He died not with extremitie of paine, as others doe, but he willingly yeelded vp his life, when he could haue liued longer if he would, *Ioh.* 10. 18.

Q. *How did Christ die an holy death?*

A. Though hee had many sharpe conflicts before his end, yet he made a sweet close, in so much that the Centurion was more mooued with his sweet death, than with all the miracles which he had seene, *Mark.* 15. 39.

Q. *Why did Christ die?*

A. To free vs from eternall death; for vnlesse Christ had died on earth, we had died euerlastingly in Hell.

Q. *Yea, but the Godlie die dayly.*

A. But their death is not a punishment for sinne, but a passage to Heauen and Eternall life. And therefore it is one of the greatest blessings that God can bestow vpon a godly man, *Phil.* 1. 23.

Q. *What Fruit haue we by Christs Death?*

A. Remission for our sinnes; for Iustice will not suffer that one offence be twice punished. And therefore seeing God hath punished all our sinnes in Christ, (vnlesse we renounce the benefit we haue by Christ) hee cannot now punish them in our selues againe, *Psal.* 53. 5. 1

Mortification of sinne; Christs death obtaining not onely pardon for sinnes past, but also strength and grace, to weaken and bring vnder those corruptions that are yet behinde, 1. *Cor.* 1. 30. 2

Q. *What is the fourth degree of Christs humiliation?* *And Buried.*

A. He was buried.

Q. *Why was Christ buried?*

A. For two causes: First, the more to assure vs of his death; for dead men, and not liue men be put into the graue. 1

To confirme vs the more, That Gods wrath is appeased thorough Christ; as the Sea was calme when *Ionas* was cast out of the Ship. 2

Q. *What Fruit haue we by Christs buriall.*

A. By Christs buriall sinne is buried in vs, so that we haue

strong

strong hope, that it neuer shall arise, *Rom.*4.6.

Q. *What is the last degree of Christs Humiliation?*

A. Hee *descended into hell?*

Q. *What is the first Degree of Christs Exaltation?*

A. *The third day hee arose againe from the dead.*

Third day Hee rose againe from the Dead.

Q. *What is the meaning hereof?*

A. That as a man that chops vp a morsell that is too hot for his mouth, cannot hold it, but is glad to giue it vp againe: So death hauing swallowed vp our Sauiour Christ, and finding him too hot for him could not hold him, but was glad to render him vp againe, *Acts* 2.24.

Q. *When did Christ rise?*

A. The third day, not the first day, lest the Iewes should thinke he had not beene dead indeed, but had been in a trance, Not the fourth day, lest his Disciples should haue despaired if Christ had beene longer absent from them, *Luke* 24.21.

Q. *What difference is there betweene Christs rising, and ours?*

A. Christ rose by his owne power, but wee shall rise by the power of Christ, as in a shipwracke, one swimmes to the bank, and a many hang at his heeles, and hee drawes them all out to the shore, 1.*Cor.*15.22.23.

Q. *What are the fruits of Christs rising?*

A. Wee are assured hereby, that Christ hath discharged for all our sinnes: For if Christ had not payd our whole debt, if but one sinne had beene left behinde, Christ could not haue risen from death, the guiltinesse of that one sinne would haue kept him downe. And therefore God in raising Christ, hath declared himselfe to be fully satisfied, and contented for all our sinnes, *Rom.*4.25.

Secondly, by Christs rising, we are raised vp to newnesse of life. As it is a shame for the seruants to lye in bed when the Master of the house is vp: So seeing Christ is risen, it shall bee our shame, if wee lye still found a sleepe in sinne, *Rom.*6.4.

Thirdly, wee are assured thereby, that our bodies shall rise againe, being parts and members of Christ, and liuing by the same Spirit, which raised Christ out of the graue, 1.*Thess* 4.4.

Q. *What*

Q. *What is the second degree of Christs Exaltation?*

A. *Hee ascended into heauen.*

Q. *What is the meaning hereof?*

A. That Christ left the Earth, and went vp to Heauen, so that he is no longer in Earth, according to his bodily presence, either visibly or inuisibly, *Ioh.*16.7. *Hee ascended into Heauen.*

Qu. *What thinke you then of the Reall Presence of Christs body in the Sacrament?*

A. It is directly contrary to the Articles of our Faith, as Christ himselfe shewes, *Ioh.*6.62. For aske them of our faith, where Christs body is; They will answer, it is ascended and gone into Heauen, aske the Aduersaries, they will say, it is still on Earth in this Sacrament on the Altar, &c. So that if the Articles of our faith be true: their doctrine of the Reall Presence cannot be true, *Math.*24.23.

Q. *How doth Christ say then, hee will bee with vs to the end of the world, Math.*28.20.

A. Christ will be with vs alwayes according to his Godhead, according to his grace, according to the effectuall working of his Spirit, as *S. Marke* expounds it, *Cap.*16.20. but according to his bodily presence he is not alwayes with vs, as himselfe saith, *Math.*26.11.

Q. *Whither did Christ ascend?*

A. Into heauen, as all the Scriptures shew, *Marke* 16.19. *Luke* 24.51. *Act.*1.11.

Q. *What fruit haue we by Christs ascention?*

A. First, Christ ascended into Heauen, hath carryed the hearts of the Godly into Heauen with him: So that though they liue here belowe; yet they haue their mindes continually raised and lifted vp to Christ that is aboue, *Phil.*3.20.

Secondly, wee (by Christs ascending into heauen) are already possessed of Heauen: For as one friend takes possession in an others name, and it is as good in Lawe, as if he had done it himselfe; So Christ in our name and in our right, hath entred into heauen, and made it as sure, as if wee our selues were already seised of it, *Ephes.*2.6.

Thirdly, Christ ascended into Heauen, that hee might appeare

peare in the ſight of God to make interceſſion for vs. So that now wee haue a friend in the Court of heauen, who keepes vs in fauour with God, and obtaines many bleſſings for vs, *Hebr.*

Q. *What is the third Degree of Chriſts Exaltion?*

A. *Hee ſitteth at the right hand of God.*

Q. *What is meant by the right hand of God?*

A. To ſpeake properly, God hath neither a right hand nor a left: For God is a Spirit, and therefore hath no bodily parts, as wee haue, but the right hand of God, is the power of God, and the Maieſtie of God, as the Scriptures expound it, *Luke* 22.69. *Heb.*1.3.

Q. *What is it then to ſit at the right hand of God?*

And ſits at the right hand of God

A. To be next to him in Maieſtie and in Power: for as Kings and great perſonages, cauſe them to ſit downe on their right hand, whom they will haue honoured, as ſecond to them in the kingdome, and next to themſelues: So Chriſt is ſet down at the right hand of God. Becauſe God hath lift him vp euen in his humane Nature farre aboue men and Angels, and made him in glory and honour next vnto himſelfe.

Q. *Why is Chriſt ſaid to ſit?*

A. Firſt, to ſhew that he is the Iudge of the world, and all cauſes muſt be brought before him.

Secondly, to ſhew that he hath finiſhed the worke of our Redemption, as a man that ſits downe when his worke is done, *Heb.*10.12. *In the Sanctuary there was no ſtoole for the Prieſts to ſit downe, &c.*

Q. *Shew yet more fully the meaning of the Creed in this ſitting?*

A. The ſitting downe of Chriſt, at the right hand of God, is the inſtalling of him in his Kingdome, and in his Throne, the aduancing and lifting of him vp to bee the head of the Church, and that perſon by whom God will rule all things both in Heauen and in Earth, *Phil.*2.9.

Q. *What learne we of this?*

A. That Chriſt is now exalted in his kingdome, and in his Prieſthood: So that now he adminiſtreth both his kingly & his

Prieſtly

Prieſtly office, with greater might and Maieſtie then euer hee did before.

Q. *What fruit haue wee by the lifting vp of Chriſt in his Prieſthood?*

A. Wee know thereby that Chriſts Interceſſion ſhall bee more profitable for vs. For if Chriſts prayer on Earth was alwayes heard; wee may well thinke that being Sutour for vs in ſo great Maieſtie and glory, hee ſhall not bee denied, *Rom.* 8.34.

Q. *What fruit haue we by the lifting vp of Chriſt in his kingdome?*

A. Firſt, wee know that now he is more able to bleſſe the Church, and euery member of it; And therefore if hee then healed the ſicke, fed his followers with ſmall proviſion, made the miniſtry of the Word effectuall; much more is hee able to doe it now, 2. *Cor.* 9 8. 1

Secondly, wee know that Chriſt is more able to defend the Church, and ſubdue all the enemies of it, and ſtampe them vnder foote; And therefore if hee then caſt out deuills, he is now much more able to caſt out ſinne: and if then hee were able with one word to calme the Sea: hee is now much more able to ſcatter all our troubles, and to diſperſe them, *Rom.* 16.20. 2

Q. *What gather wee of this?*

A. That they who doubt of Gods fauour, or feare they ſhall not be able to liue this hard yeare; or thinke they ſhall neuer get Religion, or ouercome the lets, howſoeuer they ſay they beleeue: yet doe not indeed beleeue that Chriſt ſits at the Right hand of God; that is, that hee more mightily adminiſtreth his Kingdome and Prieſthood now, then euer hee did before.

Q. *What is the laſt degree of Chriſts Exaltation?*

A. From thence hee ſhall come to iudge quick and dead. *The Iudgement day.*

Q. *What is the meaning hereof?*

A. That Chriſt in the end of the world, when the ſinnes of men be ripe, ſhall deſcend in a Cloude and ſit downe vpon his throne, and all both great and ſmall ſhall ſtand before him, and the Bookes ſhall bee opened, and they ſhall bee iudged according

according to the things that they haue done, be they good, or bee they euill.

Qu. *What note wee hence?*

A. 1. That there ſhall be a Iudgement.

2. The generalitie of the Iudgement.

3. The Perſon of the Iudge.

4. The Time of it.

Qu. *How know wee that there ſhall be a Iudgement?*

A. Firſt, by the Scriptures.

Secondly, by the light of Reaſon.

Q. *What Scriptures proue it?*

A. Iude 14.15. 2.*Cor.*5.10. *Act.*17.31.

Q. *What is the Reaſon?*

A. We know that God is a iuſt and righteous God, and therefore hee cannot but make the ſtate of the godly better then the ſtate of the wicked. But in this world it is not ſo: For godly *Lazarus* lyes pyning at the doore, while the wicked *Glutton* ſits ſurfetting at the Board. And therefore there muſt bee a Iudgement, that the godly may bee bleſſed, and the wicked puniſhed.

Q. *What fruit haue we by this?*

A. Wee know that Chriſts comming, is for the further glorifying of his Church, and the puniſhing of the enemies of it. And therefore, howſoeuer we are here preſſed and afflicted for a while, and crowned with contempt (as our Maſter was with thornes) yet a day will come, when all our infirmities and miſeries ſhall haue an end, and the faces of our enemies ſhall be filled with ſhame, 2.*Theſſ.*1.6.7.8.

Q. *What are wee taught concerning the generality of the Iudgement?*

A. That all ſhall be iudged, both quicke and dead.

Q. *Who are meant thereby?*

A. By the quicke are meant they, whom Chriſt ſhall finde aliue at his comming; And by the dead, they are meant, that ſhall bee dead before: So that all ſhall be iudged, *Rom.*14.10.

Q. *What gather wee of this?*

A. That a day will come, when euery one of vs ſhall giue

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an account to God for his whole life, for euery oath that he hath ſworne; for euery lie that he hath told; for euery penny that he hath deceiued; for euery Sabboth that he hath prophaned. And therefore, that wee muſt be carefull to flie theſe ſinnes, and the like, as wee will anſwer to God for the contrarie at the Iudgement ſeate.

Q. *Who ſhall be the Iudge?*

A. Chriſt in his humane Nature, *Iohn* 5.22.27.

Q. *What learne wee by this?*

A. That Chriſts comming ſhall be comfortable to the godly, and fearefull to the wicked; Comfortable to the godly, becauſe he ſhall be their Iudge, who is their Sauiour, *Luke* 21.28. Fearefull to the wicked, becauſe he ſhall be their Iudge, whoſe blood they haue deſpiſed, whoſe Miniſters they haue diſgraced, whoſe name they haue blaſphemed, whoſe Sacraments they haue contemned, whoſe Sabboths they haue prophaned, *Rev.* 6.15.16.

Q. *When ſhall the Iudgement bee?*

A. In the end of the world: what yeare, or what day, or what houre knoweth no man, no not the Angels but God alone, *Math.*24.36.

Q. *Why would the Lord haue it ſecret?*

A. That men might be alwayes vpon their watch, and preparing for it: For the count day will come ſuddenly, and therfore we muſt euer keepe our reckonings ſtreight, leſt it come like a thiefe in the night to ſteale away all our peace and proſperitie, and pleaſures for euer, *Mark*.30.35.

Q. *What is the third Perſon in whom wee muſt beleeue?*

A. The Perſon of the Holy Ghoſt. *I beleeue in the Holy Ghoſt.*

Q. *What are wee to beleeue concerning the Holy Ghoſt?*

A. Two things; Firſt, that he is the eſſentiall Power of the Father, and of the Sonne; the ſame God in nature, but diſtinct in Perſon: That hee proceedeth from the Father, the Scripture is plaine, *Iohn* 15.26. That hee proceedeth from the Sonne, is as plaine, *Gal.*4.6. That he is a diſtinct perſon from them both is cleare, *Iohn* 14.16.

Secondly, that he is the Sanctifier of Gods elect, and there-

fore

fore hee is called the Holy Ghoſt, not onely becauſe he is holy in himſelfe, but alſo becauſe he makes vs holy, ſanctifying both our bodyes and our ſoules vnto God.

Q. *What learne wee by this?*

A. That by nature wee are more barren then the barreneſt ground in the world; hauing no ſparke of grace or goodneſſe in vs; And therefore, if there be any loue of vertue, any hatred of ſinne, we may well know it is not of our ſelues; but the Spirit of God which wrought it in our hearts, *Phil.* 2.13.

Qu. *What doth the Spirit of God worke in vs?*

A. Firſt, knowledge of the will of God: For whereas by nature a man hath no more true Religion, then a very beaſt: The Spirit of God opening and enlightening the eyes of his minde, makes him able to conceiue the ſecret things of God, 1. *Cor.* 3.14.

Q. *What is the ſecond thing?*

A. Regeneration; For by nature a man is giuen to like beſt of the worſt things, and worſt of the beſt things, and therefore the Spirit of God is faine to caſt him new, and to change euery affection in him, *Iohn* 3.5.

Q. *What is the third thing?*

A. Communion with Chriſt; For by Faith the Spirit of God implanteth vs into Chriſt, as the Branches are knit into the ſtocke; ſo that as the Branches liue and are nouriſhed from the ſtocke: So wee partake of all the rich graces that bee in Chriſt, 1. *Cor.* 6.11.

Q. *What is the fourth thing?*

A. Spirituall Gouernment; For by nature wee are ſo babiſh, that wee know not when to ſpeake, nor when to hold our peace; how to pray, nor how to vſe our Chriſtian liberties, &c. And therefore the Spirit of God is giuen vs as a guide to direct vs in euery thing that we take in hand, *Rom.* 8.14.

Q. *What is the fift thing?*

A. Comfort in Troubles; For the Spirit of God (aſſuring our hearts, that God loues vs in Chriſt) makes vs to contemne the vanities of the world, and (ſetting vs in hope of the life to come) makes vs ſet the leſſe by the things of this life, *Ioh.* 14.16.

Q. *What*

Q. *What is the fixt thing?*

A. Strengthening vs. For whereas naturally wee are quickly weary of good things (the Spirit of God so vpholding vs in grace) that euery day wee feele our selues brought into greater loue and liking of the same, *Eph.*3.16.

Q. *In whom doth the Spirit of God worke these things?*

A. In none but the Elect. A Reprobate may haue the Spirit of God, according to some effects of it, as to make him see his sinnes, to be ashamed of them; and to restraine him from the outward acts of them, to liue ciuilly in the world: But the Spirit of God inwardly killing sin, and sanctifying the Soule in all his gracious effects, is neuer giuen but to Gods Elect, *Iohn* 14.17.

Q. *May a man lose the Spirit of God?*

A. The wicked (because they neuer had it soundly) may wholly lose it. The godly cannot lose it wholly, but onely according to some graces of it, and that not finally but for a time: Because the Spirit like *Sampsons* hayre, will reuiue againe, *Iohn*7.38.

Q. *May wee therefore liue secure, because wee cannot lose the Spirit?*

A. Nay, but we must vse the meanes which God hath appointed for the nourishing of the Spirit, as hearing of the Word, Prayer, Meditation, &c. Otherwise the best of vs shall finde the Graces of Gods Spirit, wonderfull dead and damped in vs, 1.*Thess.*5.18.

Q. *How may a man know that he hath the Spirit of God?*

A. He may know that he hath the Spirit of God by the working of the Spirit; For, as a man knowes there is life in himselfe, as long as he breathes and moues, and doth the rest of the actions of a liuing man: So when a man liues the life of the Spirit, and doth the things which without Gods spirit hee could not doe; hee may well know that hee hath the Spirit in him.

Q. *Doe not many deceiue themselues in this point?*

A. Many doe for want of iudgement, for there is a certaine working like the Spirit, but it is not the Spirit: A certain

boldnesse in the heart like Faith, but it is not Faith: A certaine kinde affection like Loue, but it is not loue: A certaine hot humour like Zeale, but it is not Zeale; They bee but vizards, and counterfeits, which the deuill makes to deceiue poore people with, To make them beleeue they haue Faith and Loue, and other vertues, when indeed they haue not; but certaine emptie shewes and shadowes of them.

Q. *What is the first marke whereby a man may know that he hath the Spirit of God?*

A. If a man feele himselfe better able to conceiue the Mysteries of Faith, and to take profite by the Ministry of the Word, either to the begetting or strengthening of Faith in him: This is a sure token, that he hath the Spirit, *Act.* 16. 14.

Q. *What is the second Marke;*

A. If a man feele a sensible change in himselfe; so that hee loues that good which hee thought hee should neuer loue, and hates that euill which hee thought hee should neuer hate; and sets himselfe with diligence to the weakening and killing, not of some few, but of all his sinnes: This is a true Testimony, that hee hath Gods Spirit working in his heart, 1. *Cor.* 6. 11.

Q. *What is the third Marke?*

A. If a man feele himselfe checkt inwardly for sinne, so that hee cannot tread or looke awry, but by and by hee is closely touched and rebuked for it. This is a sure token that he hath the Spirit, *Isay* 30. 21.

Q. *What is the fourth Marke?*

A. If a man haue an earnest desire to please God; to wish from his very heart, that he could walke with greater care and obedience in all the wayes of God. This shall seale vnto his soule, that he belongs to God, 1. *Iohn* 2. 5.

Qu. *What is the fift Marke?*

A. If a man feele himselfe much giuen to Prayer, not onely in company, and at ordinary times, but also priuately by himselfe alone, with assured perswasion that hee shall fare the better for it: This is a certaine signe of the Spirit of God, *Gal.* 4. 6.

Q. *What is the sixe Marke?*

A. If a man dare trust the Lord with his whole state, and say vnto God in sinceritie of heart, Lord, I desire not health nor peace nor plenty, but according to thy will. I lay downe my selfe, my life, and my comforts, and all that I haue at thy feet, dispose of mee as best pleaseth thee; this is a seale, that the Spirit of God workes in his heart, 2. *Sam.* 15.26.

Qu. *What if a man feele not all these in himselfe?*

A. Yet hee is not to despaire if there be any one of them truly in him. For as there may be life in man, though hee can neither see nor heare, nor speake nor moove: So though the Spirit work not so strongly in one, yet as long as he desires to please God; so long as hee is sorry for his sinnes; or at least-wise sorry, that hee cannot be sorry for them; hee is not vtterly to discomfort himselfe in his estate, *Rom.* 7.22.23.

Qu. *What doth the second part of the Creed entreate of?*

A. Of two things, { 1. *The Church.* 2. *The Benefites bestowed vpon it.*

Q. *Why is the Church mentioned immediatly after the Doctrine of the Trinitie?*

A. Because, whatsoeuer the holy Trinitie hath wrought, *The Church.* they haue wrought it for the good of the Church. And therefore the benefits of the Father in Creating: of the Son in Redeeming: of the holy Ghost in Sanctifying wholly and entirely belongeth to the Church: It is the Churches dowrie.

Q. *What learne wee by this?*

A. That if a man can approue himselfe to bee a true member of the Church: Then hee may assure himselfe that hee hath his part in Christ: But if hee bee not a true member of the Church; then neither God nor Christ, nor life, nor saluation belongs vnto him, *Act.* 2.48.

Q. *What is the Church?*

A. The Church is the whole company of Gods Elect in all places and in all Ages, knit by true Faith vnto Iesus Christ their head, *Ephes.* 1.10.

Q. *Are none but the Elect true members of the Church?*

A. Hypocrites and wicked men may bee in the Church, but they are not of the Church; They may be in the outward

societie, and fellowship of the Church eningled for a time, but they are not true members of it, because they are not knit by true faith vnto Christ their head, 1. *Iohn* 2. 19.

Q. *Why are the visible Assemblies called the Church?*

A. Because in charitie wee are to thinke they belong to Gods Election, till by Apostasie, or notorious euill life they giue proofe to the contrarie.

Q. *What are wee to beleeue concerning the Church?*

A. Two things, { 1. *That it is holy.* 2. *That it is Catholique.*

Q. *Why is the Church said to be Holy?*

A. Because all the true members of the Church are washed from their sinnes by the blood of Christ, and haue holinesse in some measure begun in them, *Ephes.* 5. 28.

Q. *What learne wee by this?*

A. That they who are not holy, that is sanctified in some measure by the Spirit of Christ, belong not indeed to the Body of the Church, and therefore are quite cast off from all benefite by the death of Christ.

Q. *Why is the Church called Catholike?*

A. *Catholike*, is as much to say, as *Vniuersall*, or *generall*. So that when wee say, Wee beleeue the *Catholike Church*: The meaning is, that wee beleeue the Church is not now tyed to any one Countrie, as it was before Christs comming, to the Iewes onely, but in euery Nation, whosoeuer feareth God and worketh righteousnesse, is accepted of him, *Ephes.* 2. 14.

Q. *Is not the Church of Rome the Catholike Church?*

A. No: For the Catholike Church cannot fall away from the faith, *Matth.* 16. 18. But the Church of *Rome*, hath no more priuiledge in this point, then any other Church; for it both may and hath departed from the faith, *Rom.* 11. 22. And therefore it is not the true Catholike Church.

Q. *What bee the markes of the true Church?*

A. 1. Syncere preaching of the Word.

2. A right vse of the Sacraments.

Q. *Is not the Popes doctrine sound?*

A. No; for whereas the Scriptures teach, that God alone

is

is to be worshipped, *Math.* 4. The *Pope* teacheth that wee may worship Saints, the Wood, the Crucifix with the same diuine worship that belongs to God. Where the Scriptures teach, that there is one Mediatour betweene God and Man, the Man Iesus Christ: The *Pope* teacheth, that euery Saint and Angell may be a mediatour for vs.

Qu. *Haue they not a right vse of the Sacraments?*

A. No: For whereas Christ and his Apostles ministred in both kindes: they giue nothing but Bread vnto the people: Where Christ and his Apostles celebrated it in a knowne tongue; they mumble vp all in a strange tongue, which the people doe not vnderstand.

Q. *What doth the Pope make the chiefe markes of the Church?*

A. First, Antiquitie. Secondly, Vniuersalitie. Thirdly, Succession of Bishops and consent.

Q. *Doth not the Antiquitie of the Church of Rome proue it to be the true Church?*

A. No, for as old as it is, it is not so old as the Deuill. Againe, there is as great difference betweene old *Rome* and *Rome* now; as is betweene a chaste Virgin and a common Harlot.

Qu. *Doth not Vniuersalitie proue it? For before Luthers time, all were of the Romish faith?*

A. That is not so; For before *Luther*, the *Valdenses*, and the Christian Churches in *Greece*, in *Armenia*, in *Syria*, in *Æthiopia*, and other places, as much abhorred fellowship with the Pope as wee doe. Secondly, if it had been so, yet who knowes not, that St. *Iohn* hath foretold, *Rev.* 13. 3. & that all the world should worship the Beast?

Q. *Doth not succession of Bishops from Peter proue it?*

A. No: For *Caiphas* had succession from *Aaron*, and yet condemned Christ, and their owne stories tell, that there haue been Monsters rather then Bishops that haue sate at Rome, *Tiberius*, who subscribed to the *Arian* heresie, *Honorius*, condemned by two Generall Councels, and *Iohn* 23. who held a damnable heresie concerning the state of the Soule.

Q. *Doth not their vnity and agreement proue it?*

A. No: For howsoeuer they agree as *Herod* and *Pilate* did in condemning Christ: yet they haue infinite iarres and contentions among themselues, Pope against Pope, and Cardinall against Cardinall, Doctor against Doctor, and that in matters of faith, concerning the efficacie of the Sacraments, The Virgin *Mary*, matter of Orders, Iustification, &c. So that their vnitie is no other, then such as is spoaken of, *Acts* 4.27.

Q. What bee the Benefites which God bestowes vpon his Church?

A. They are foure in number, { The two first concerne this life. / The two later the life to come.

Q. What is the first of them that concerne this life?

A. The Communion of Saints.

Q. What is meant thereby?

Communion of Saints.

A. That all the holy people of God, haue fellowship one with another, and with Christ their Head, 1. *Ioh.* 1.3.

Q. What is the fellowship which wee haue with Christ?

A. By faith wee become one with Christ, of his flesh, and of his Bones, by meanes whereof wee haue a communitie in all his Merits, and in all his riches: So that his sufferings for sinne stand vs in as good stead, as if wee our selues had suffered for them: And his fulfilling of the Law benefites vs as much, as if wee in our owne person had fulfilled it. And his ascending into heauen puts vs in as good assurance, as if our selues already were ascended thither, *Eph.* 2.6.

Q. What is the fellowship which wee haue one with another?

A. It stands in foure things. First, in ioyning together in the outward worship of God, whereby wee bring mutuall comfort, and incouragement one to another, *Acts* 2.46.

Q. What learne wee by this?

A. That they who liue idly at home on the Sabboth day, or content themselues with some priuate duties of their owne, and doe not resort to the publike places, and publike assemblies, which God hath sanctified and set apart for his owne worship, are found to despise the Communion of Saints.

Q. What is the second thing wherein our Christian fellowship consists?

A. In

A. In praying one for another, and that not sleightly and coldly, but pressing and importuning the Lord, as if our owne state, and our owne danger were in hand.

Q. *What learne wee by this?*

A. That hee that is a true member of the Church hath all Gods people in all places praying for him, yea many times, when he is not able to pray for himselfe, a thousand hands are lifted vp to Heauen in his behalfe.

Qu. *What is the third thing wherein this fellowship consists?*

A. In communicating our gifts and Graces to the good and benefite one of another. For as the eye sees not for the good of it selfe alone, but for the comfort and benefite of the whole body: Euen so we haue our part and profite in the gifts and graces bestowed vpon others, 1. *Cor.* 12.6.7.

Q. *What learne wee by this?*

A. That as one candle lights another; So one man must bring on an other vnto God.

Qu. *What is the last thing wherein the Communion of Saints consists?*

A. It consists in the communicating of the good things of this life to the mutuall helpe and comfort one of another, accordingly as God hath enabled vs, *Acts* 4.32.

Qu. *What gather wee of this?*

A. That they who are wholly taken vp with the care of their owne good, and doe not by loue goe out of themselues to the comfort of their brethren, whatsoeuer they pretend, yet they belong not to the Communion of Saints indeed, 1. *Cor.* 12.26.

Qu. *What is the second Benefite?*

A. Forgiuenesse of Sinnes.

Qu. *What are wee to beleeue concerning this?*

A. Foure things. First, that the Church hath her Sinnes, Euen the godliest in this world: Not onely they who walke with no care: But euen they who set a most narrow watch ouer their waies, and that not some veniall and petty sinnes, but euen deadly wounds, wherof without the fauour of God, they might surely die. II *The forgiuenesse of sinnes.*

2 That thoſe ſinnes, how great ſoeuer they are, are freely forgiuen, and pardoned in Chriſt. So that Gods people after Faith and Repentance ſtand as cleerely diſcharged of them, as if they had neuer committed them.

3 That God forgiueth not onely the guilt of ſinne, but alſo the puniſhment of it: For puniſhment is not due, but in regard of the guilt of ſinne. And therefore the guilt ceaſing, the puniſhment muſt alſo ceaſe with it.

4 Laſtly, the godly cannot commit the ſinne againſt the holy Ghoſt, it being vnpardonable, and the ſinnes of the godly being all pardonable and pardoned in Chriſt. And therefore, howſoeuer they may ſinne of ignorance and of weakeneſſe: yet they neuer ſinne willingly, ſtubbornly, and preſumptuouſly againſt God.

Qu. *How am I to apply this Article to my ſelfe?*

A. By beleeuing that I haue many ſins, and thoſe ſo great, that without the Lords mercy, I may bee iuſtly damned for them? Secondly, that all theſe ſinnes are forgiuen in Chriſt, ſo that I ſhall neuer bee challenged for any of them. Thirdly, if God puniſh mee at any time, it is not for my ſins which be pardoned; but either for my tryall, or to keep downe the corruptions of my heart, that they breake not out. Laſtly, that howſoeuer I may fall of infirmity, yet I ſhall bee ſo ſtrengthened in grace, that I ſhall neuer wilfully and purpoſely oppoſe my ſelfe againſt the Lord.

Q. *What are the beneſites which God will beſtowe vpon his Church in the world to come?*

The Reſurrection of the Body.

A. Two, { *The Reſurrection of the Body.* / And *Euerlaſting Life.* }

A. What are wee to beleeue concerning the Reſurrection?

A. Foure things, { 1. That the body ſhall riſe againe, / 2. That the ſame body ſhall riſe againe. / 3. That it ſhall riſe a glorious body. / 4. That it is the priuiledge of the godly onely to riſe ſo. }

Q. *How know wee that the body ſhall riſe?*

A. By the Scripture, and by the power of God, *Matt.* 22. 29.

Q. *What*

Qu. *What Scriptures proue it?*

*A. Dan.*12. and *Ioh.*5.28.29.

Q. *How is it proued by the power of God?*

A. Becauſe it is as eaſie for God to raiſe man out of the duſt, as it was at firſt to make him of the duſt: It is eaſier to raiſe man, then to make him. For as when a houſe falls, the ſtones remaine, and the timber remaines, onely it wants the forme and faſhion of an houſe: So when a man dyes, the ſoule remaines, and the body remaines, at leaſtwiſe the bones, the ſpar and chiefe rafters of the houſe, and therefore they may the more eaſily be knit together and faſhioned againe.

Q. *Why ſhall the ſame body riſe?*

A. Becauſe it were iniuſtice to puniſh that body for ſinne, that had neuer committed ſinne, and to crowne another body with Chriſt, and not the ſame that had ſuffered for him.

Q. *How ſhall it riſe a glorious body?*

A. Firſt, it ſhall riſe immortall; hunger and thirſt and cold, and ſickneſſe, and death ſhall no more preuaile againſt it.

Secondly, it ſhall riſe in perfect ſtate; The Power of God ſupplying all thoſe members that now bee wanting: hee that lacked an eye, ſhall then receiue an eye; and hee that lacked an arme, ſhall then haue both armes reſtored.

Thirdly, it ſhall riſe more beautifull then it was at firſt: For hee that is now crooked, he ſhall be ſtreightened; and hee that is now weake ſhall be ſtrengthened; and hee that is too bigge ſhall bee leſſened: And hee that is foule ſhall ſhine like the Sun in his ſtrength.

Fourthly, it ſhall riſe a ſpirituall body, readie and willing to doe any duty that the Spirit ſhall enioyne.

Q. *Shall not the wicked riſe too?*

A. Yes they ſhall riſe; but it were better for them if they might neuer riſe: if they might dye as a dogge or a toade dyes. They ſhall riſe, but it is, that their torments may be the greater, their bodyes alſo then feeling as much, as now their ſoules feele.

Q. *What is the laſt benefit?*

A. Euerlaſting life.

Q. *What*

Q. *What are wee to beleeue concerning it?*

Life Euerlasting.

A. That the ſtate of gods people ſhall bee infinitely more happy in Heauen, when God ſhall bee all in all, raigning immediatly in his Saints?

Q. *What learne wee by this?*

A. That wee are ſet in a better ſtate by Chriſt, then we loſt by *Adam*: For by *Adam* wee loſt but an earthly Paradice, but by Chriſt wee haue recouered an heauenly for it.

Q. *What elſe doe wee beleeue of this point?*

A. That this happie eſtate of Gods People ſhall bee for euer, the comfort of it increaſing, rather then abating any whit.

Q. *Declare this.*

A. In the delights of this world, the greateſt ioy is at firſt (as when a man comes out of the cold to a good fire, after his ioy abates by little and little, vntill at length hee bee weary of it.) But when a man hath beene in heauen a 1000. yeares, hee ſhall finde as much ioy and contentment, as the firſt houre that hee came thither.

Q. *Shall not the wicked riſe to euerlaſting life?*

A. No: For theirs is an euerlaſting death; they are euer dying, and yet can neuer dye: euer conſuming, and yet can neuer conſume: euer burning, and yet can neuer burne: like the *Salamander* that liues in the fire.

Q. *How may a man attaine to Eternall life?*

A. Onely by a liuely faith in the Sonne of God: when a man ſtands perſwaded in his heart through the holy Ghoſt, that this is a chiefe part of Chriſts purchaſe, which without the high price of his blood wee could neuer attaine.

Q. *What are the meanes to ſtrengthen Faith?*

A. Three, { The *Word*. / The *Sacraments*. / And *Prayer*.

Q. *What is Prayer?*

Prayer.

A. Prayer is a pouring forth of the Soule before God in the feeling of our wants, together with an earneſt deſire of remedy for the ſame.

Q. *How*

Qu. *How many things are required in Prayer?*

A. Three things, 1. That a man knowe his wants. 2. That hee earnestly desire to haue them supplied, 3. That for this end hee put vp his sute to God.

Q. *Why did the Lord teach vs a set forme of prayer?*

A. Because wee are not able to looke into the bottome of our owne hearts, nor to carry our selues in such a wise course, as becommeth speakers to so great a King: Therefore the Lord vouchsafed to direct vs with his owne mouth, that keeping our selues to the rule that hee hath set vs, wee might be assured that our prayers should be to his good liking and well accepted.

Q. *How many parts be there of the Lords Prayer?*

A. Three, 1. The *Preface*. 2. The *Petitions*, and 3. The *Conclusion*.

Q. *Why doth the Lord vse a Preface to the Prayer?*

A. To teach vs that wee may not pray without reuerence, till wee haue in some holy and heauenly sort fitted and prepared our selues for it. *My heart is fixed, &c. my heart is fixed, Psal.*

Qu. *What learne wee by this?*

A. That their sinne is great, who rush bluntly and boldly vpon the Lord without due consideration, and most holy regard of the excellent, and high Maiestie before whom they stand, *Eccles.* 10. 1.

Q. *What other reason is there?*

A. To teach vs, that wee may not pray without zeale till wee haue quickened and wakened vp our hearts to it.

Q. *What learne we by this?*

A. That they sinne in prayer, who let their prayers fall from them without zeale, and without life: For why should God care for those prayers which we our selues care not for.

Q. *How must wee prepare our selues to Prayer?*

A. By a serious meditation of the great mercy and power of God: his mercy will teach vs how willing and ready hee is: his Power how able and mightie he is to helpe vs in our needs.

Q. *How*

Q. *How is the mercy of God set forth?*

A. In tearming himselfe our Father. For in calling God Father wee bring our selues in minde, that wee shall finde him a Father, euen fatherly affections in him, ready to heare vs and encline to our demands.

Q. *What will this worke in vs?*

A. An vndoubted assurance that wee shall bee heard. For where shall a man speed himselfe, if hee speed not with his Father: And therefore seeing wee come to God in prayer, not as to a stranger that knowes vs not, not as to a stately person that regards vs not, but as to a most louing and tender Father; whose eare hearkeneth, whose eye pittieth, whose hand is helpfull to our needes, wee may assure our selues, that wee shall not come emptie handed, and with faces cast downe from his presence.

Q. *How is God our Father?*

Our Father. A. By nature wee are become the children of the Deuill: But through Christ God hath adopted vs, and taken vs for his owne sonnes, intending to bestowe his crowne and kingdome on vs.

Q. *Why doth Christ direct this prayer to God alone?*

A. To shew that none but God is to be prayed vnto, neither Saint nor Angell, nor any other.

Q. *What gather wee of this?*

A. That the Papists in praying to Saints and Angels pray amisse, because their prayers be contrary to the rule of prayer. Indeed they knocke oft and lay loade vpon the doore, but they knocke at a wrong gate, and they mistake the doore. Two little rappes at Gods gate would doe more good, then all their crying like Baals Priests to them that heare them not, &c.

Q. *Why are wee taught to say our Father?*

A. First, to teach vs that wee must pray for our brethren as well as for our selues, and that their miseries must bring vs many times vpon our knees.

Secondly, to shew that if wee bee true members in the body of Christ, wee haue a part in euery mans prayer, so that when wee are heauy and troubled, and cannot pray for our selues, we

may

may then remember that a 1000. hands are lifted to heauen, and a 1000. mouthes are speaking to God in our behalfe.

Q. *How is the Power of God set forth?*

A. In saying that hee is heauen, for thereby we are brought in minde of the heauenly Maiestie and power that is in him, whereby hee is able to goe through with his owne worke, and to accomplish whatsoeuer shall be for our good, *Deut.* 33. 26. *which art in Heauen.*

Q. *What gather wee of this?*

A. That God is able to speed vs, and wee need goe no further for any thing we want.

Q. *What else doe these words teach vs?*

A. First, to lift vp our hearts to Heauen when wee pray. Secondly, to thinke that God sits in the Watch-Tower of the world, and therefore hee sees vs and markes how and in what sort, and how oft wee pray vnto him.

Q. *How many Petitions are there?*

A. 6. Whereof { The three first concerne the glory of God. The three other our owne good.

Q. *What learne wee by this?*

A. That nothing must bee more pretious and deare vnto vs then the Name and Glory of our God, and therefore that we must alwayes begin our suite in the earnest desire that the Lord may haue a wonderfull name among vs, that wee may set forth his glory whatsoeuer become of vs.

Q. *What gather wee of this?*

A. That the prayers of such shall neuer bee heard, to any benefit or comfort of themselues, who are wholly taken vp with a care of their owne good, and neuer thinke what honour and glory may come vnto the Lord thereby.

Q. *What thinke you then of the Prayers of the Common sort?*

A. That for the most part they please not God, for it is not the care of Gods glory, but the onely feeling of their owne wants, that makes them pray: For if it were not more for their owne good, and for their owne comfort, then for any care they haue of Gods glorie, they would neuer pray.

Q. *What doe wee pray for in the first Petition?*

A. Wee

Hallowed be thy Name.

A. We pray for the hallowing, or sanctifying of the Name of God.

Q. What is the Name of God?

A. It is the report of him, his remembrance and his memoriall amongst men: so that when wee pray, *(Hallowed bee thy name)* wee pray that the Lord may haue a glorious and a great Name among vs, that wee may neither thinke nor speake of him, but with high reuerence and feare, with holy admiration of the excellent and great things that be in Him.

Q. What are the speciall good things wee pray for?

A. First, we pray that God would make his Mercy, Iustice, Loue, &c. so knowne vnto the world, that euery one may bee forced to admire it, and wonder at it: That the Lord would shew forth such euident, and cleere tokens of the great might and wisedome, and Iustice, and power that bee in him, that all men might be conuinced in their consciences, to confesse that the whole Soueraignetie of glorie and renowne is due vnto him.

Q. Declare this more fully?

A. Wee pray, that the Lord would stand vp for his owne glorie: that the Lord would get himselfe glory and praise by blessing and defending the godly, and by punishing and afflicting the wicked.

Q. Doe not many herein pray against themselues?

A. Wee all pray, that if wee bee any lett or hinderance to Gods glory, so that the Lord be the worse thought of for our sakes, that hee will recouer his glory at our hands, yea though it be with the destruction of vs.

Q. What is the second thing wee pray for?

A. That wee may acknowledge with inward feeling of our hearts the excellent, and holy things that bee in God, that wee may doe the Lord this honour to thinke that he is most Mightie, and therefore will defend vs when the whole world is set against vs: that hee is most Wise, and therefore will doe nothing but it shall be for our good: That hee is most pittifull, and therefore will pitie vs, when no eye else will looke vpon vs; that hee is most Iust, and therefore will stand vp in our iust defence.

Q. What

Q. *What is the third thing wee pray for?*

A. That wee so liue, and so carry our selues in the whole course of our wayes, as God may haue glory by vs: That as a good seruant doth his Master credite, so the Lord may heare well for our honest life.

Q. *What is the fourth thing that wee pray for?*

A. That wee may bee so wholly possessed, and taken vp with the care of the Lords praise, that wee may neuer speake or doe any thing, but with this minde, and to this intent to get some honour, and some glory to the Lord thereby.

Q. *What are the euills that wee pray against?*

A. First, that wee may not bee so blinde, but that wee may see the great glorie of God, that shineth in the world, his Prouidence, wise gouernment, care for his people, and the Iudgements that hee brings vpon wicked men.

Secondly, that wee may not doubt of any of the excellent things that bee in God; That hee hath not power enough to protect vs; Mercy enough to forgiue vs, Wisedome enough to direct vs in the safest course.

Thirdly, that wee may not dishonour the Lord by our vngodly and wicked life: That wee may not bee a shame to the Gospell, men thinking the worse of it, for the looseneſſe of our liues that profeſſe it.

Fourthly, that wee may not seeke our owne praise more then the praise of the Lord; and so greedily hunt after our owne credite, that wee care not in the meane time, though the Lords honour lye in the dust.

Qu. *What doe wee pray for in the second Petition.*

A. For the meanes of Gods glory, that his kingdome may come among vs. *Thy kingdome come.*

Q. *How doth this Petition depend vpon the former?*

A. In the first Petition, wee prayed, that wee might glorifie God: and now we pray that God would rule in our hearts, that wee may glorifie him the better: For vnleſſe God rule vs by his Spirit, wee are so set to pursue our owne praise, and peace and pleasure, that wee shall neuer glorifie him sincerely while wee liue.

Q. *What*

Qu. *What is the meaning of this Petition?*

A. Whereas the Deuills kingdome is come already, and Sinne holds vp the Scepter in a number of our hearts, wee here pray as men weary of it, that Gods kingdome may here come into our hearts, and the Deuill and sinne may no longer rule among vs.

Q. *What is the kingdome of God?*

A. Gods kingdome, is twofold. { The kingdome of *Grace.* / The kingdome of *Glorie.* }

Q. *What is the kingdome of Grace?*

A. The kingdome of Grace is that whereby God gouerneth the hearts of the faithfull in this world.

Q. *How doth God gouerne vs in this world?*

A. Two wayes, { Inwardly *By his Spirit.* / Outwardly *By his Word.* }

Q. *How by his Spirit?*

A. When by his Spirit and grace conueyed into our hearts, hee not onely shews vs the good way wherein we should walk, but also leades vs in the way, and giues vs strength to continue in it, and checks our hearts when we goe amisse.

Q. *How by his Word?*

A. As Princes rule their Subiects by those Lawes and statutes which they make: So God rules vs by his Word, hauing there taught vs what is right, and what is wrong, or what is lawfull and vnlawfull for vs.

Q. *What are the speciall good things that wee pray for?*

A. Wee pray, that God would giue his gratious and good spirit into our hearts, to the gouerning and guiding of vs in our wayes, that wee may so liue, as the good Spirit of God would haue vs liue, &c. and further increase this good worke when it is begun.

Q. *Doe all pray thus with desire to haue it so?*

A. No; many say, *Thy kingdome come*, that would not for any good, Gods kingdome should come vpon vs: Many would bee sorry in their hearts to doe no more, then God would haue them doe to part with so many sinnes, and leaue so many vanities as God would haue them leaue.

Q. *What*

Qu. *What is the ſecond good thing that wee pray for?*

A. That God would rule vs by his Word, that wee may not be left to wander after our owne hearts, but that wee may haue the word of God to a continuall directing of vs in an honeſt courſe.

Qu. *What is the third thing?*

A. Wee pray for all the good helpes, and meanes, that may further Gods kingdome, and namely for good Miniſters, and good Magiſtrates.

Q. *What doe wee pray for good Miniſters?*

A. That God would giue good Miniſters to all places, faithfull and able men, full of Spirit and power, who may build vp the decaies and the ruines of the Church, and ſeeke vp the loſt ſoules of their brethren, and bring them home to the Fold of Chriſt.

Secondly, Wee pray that God would bleſſe and continue ſuch as wee haue already, that they may not be diſcouraged in their labours, nor hindered in the Lords workes, but may miniſter with great grace and cheerefulneſſe amongſt vs.

Thirdly, wee pray that God would make their Miniſtry effectuall to vs for our good, that it may worke vpon our hearts to the killing of ſinne, and the ſtrengthening of Gods graces in vs.

Q. *What doe wee pray for Magiſtrates?*

A. Firſt, that God would raiſe vp ſuch, as may bee Fathers of the Church: ſuch as may tender Religion, and wound with the ſword of Iuſtice, the head of all vngodlineſſe in the land.

Secondly, that God would bleſſe and continue thoſe that be ſuch, eſpecially our gratious King, that his dayes may be as the dayes of Heauen, and his Throne may be eſtabliſhed in proſperitie and peace, as long as the Sunne and Moone endure.

Q. *What is the Kingdome of Glory?*

A. It is that whereby God ſhall more fully raigne in vs in the world to come, when all ſinne and wickednеſſe ſhall be taken from vs.

Q. *What doe wee here pray for?*

A. That God would make an end of this wicked world,

and haſten to Iudgement, to the vtter confounding of the wicked, and the more full and perfect Saluation of thoſe that belong vnto him.

Qu. *Why are wee to pray for the day of Iudgement?*

A. Chiefely for this end, that the name of God may be no more diſhonoured in the world, but the kingdome of ſinne and Sathan may haue an end.

Q. *Doe all wiſh for the day of Iudgement?*

A. No, many had rather it would neuer come. For O! if God ſhould come to Iudgement, what ſhould become of a number in the world? they ſhould cry to the hills couer vs, and to the mountaines fall vpon vs. And therefore, though they ſay, *Thy kingdome come*, yet they would be glad in their hearts that Gods kingdome might neuer come.

Q. *What is the ſecond thing wee pray for?*

A. Secondly, wee pray for the day of our owne death, for no other end, but that wee may make an end of ſinning, and diſpleaſing of God. For ſeeing how prone wee are to euill, and how the number of our ſinnes increaſeth euery day like old trees that gather moſſe; This muſt make vs weary of the world, and ſo to ſigh and groane in our ſelues, deſiring to bee diſſolued, and to be with Chriſt.

Q. *May a man then pray for his owne death?*

A. A man may not pray for it of impatience as a number doe, who bee running out of the world, ſo ſoone as they feele the croſſe: But onely in the deſire to be disburdened of the body of ſinne, and to ſerue God in the holy heauens, with greater freedome and libertie of ſpirit then here they can doe.

Q. *What are the Euills that wee pray againſt?*

A. Firſt, wee pray, that whereas wee haue kept open houſe for ſinne and Satan theſe many yeares, they may no longer ouercome vs, and preuaile againſt vs.

Secondly, wee pray againſt all the letts and hinderances of Gods kingdome both at home and abroad, as the Turkes and the Pope.

Thirdly, wee pray againſt the loue of this world, that wee may not dote vpon it, deſiring to prolong our dayes in it, but

that

that wee may be alwayes ready to depart in peace, and to haſte hence to our heauenly home.

Q. *What doe wee pray for in the third Petition?*

A. That wee may doe Gods will in Earth readily and willingly, as the Angels doe in Heauen. *Thy will be done, &c.*

Q. *How doth this Petition depend vpon the other?*

A. Before wee prayed that God would rule vs, and now wee pray that God would giue vs ſoft and plyable hearts that wee may yeeld our ſelues to be ruled by him.

Q. *What is the will of God?*

A. The will of God is that which is reuealed in his Word, and may bee conſidered in three things. Firſt, it is Gods will wee ſhould leaue our ſinnes, before they leaue vs. Secondly, it is Gods will wee ſhould lead a Chriſtian and a godly life, 1. *Theſſ.* 4. 3. Thirdly, it is Gods will wee ſhould beare quietly and contentedly whatſoeuer it ſhall pleaſe him in his wiſedome to lay vpon vs. So that wee pray, that Gods will may be done,

{ *Anobis*, both of vs, &
{ *De nobis & noſtris*, and of vs and ours.

Qu. *What are the good things wee pray for?*

A. Wee pray that wee may leaue our ſinnes; that wee may leaue our ſwearing, becauſe it is Gods will wee ſhould not ſweare: our coueting, becauſe it is Gods will wee ſhould not couet.

Qu. *What is the ſecond thing?*

A. Wee pray that wee may liue righteouſly, and holily in the world, that wee may loue our brethren, becauſe it is Gods will wee ſhould loue them; that wee may make conſcience of all our wayes; becauſe it is Gods will wee ſhould make conſcience of them.

Q. *What gather wee of this?*

A. That they which pray, that they may doe Gods will, and yet haue no care to doe it: They that pray againſt ſinne, and yet hugge it, and keepe it warme in their boſomes, doe but mocke God in their prayers.

Q. *What is the third thing wee pray for?*

A. That wee may humble our ſelues with patience, and con-

contentment to those seuerall troubles and tryalls which the Lord shall bring vpon vs.

Q. *What learne we by this?*

A. That their sinne is great, who pray euery day that Gods will may be done on them; And yet when it is done, fret and fume, and rage against it; and had rather a great deale their owne wills were done then the Lords.

Q. *How must wee doe the will of God?*

A. As the blessed Saints and Angells in Heauen doe it, though not in the same measure, yet in the same manner.

Q. *How doe the Angells doe it?*

A. First, they doe it willingly and chearefully, and therefore they are described to bee winged, to shew that they flie about it.

Secondly, they doe it faithfully and not by halfes.

Thirdly, they doe it constantly, as well at one time as at another.

Qu. *What then doe wee pray for in this later part of the Petition?*

A. First, wee pray that wee may cheerefully obey God like Christ, that said it was meate and drinke to him to doe his Fathers will.

Secondly, Wee pray that wee may not doe Gods will by halfes, but faithfully obey God in euery dutie required of vs.

Thirdly, wee pray that wee may be constant in this course not to serue God by moodes and fits, but at all times, and in all companies, as well in one state as in another.

Q. *Wee cannot possibly doe the will of God so perfectly as the Angels doe it.*

A. Indeed we cannot, so long as wee dwell in these weake houses of clay: Yet wee must still aspire to a better life, desiring in a greater measure to serue God.

Q. *What gather wee of this?*

A. A cleere difference between the godly and the wicked; For the wicked euer thinke they haue religion and good liues enough, though they haue neuer so little. But the godly neuer satisfie themselues in it, but still desire to walke more obedi-

ently, faithfully and vprightly with God.

Qu. *What doe wee aske in the fourth Petition?*

A. All things needfull for this life.

Q. *Why doe wee pray for the things of this life first?*

A. First, to the end, that being dispatched of our worldly cares, and hauing things necessarie aforehand, wee might with more libertie seeke after those things which concerne the soule. *Giue vs this day our daily bread.*

Secondly, that finding the Lord easie to yeeld in these things of lesse good, wee might bee the more imboldened to sollicite him for the greater. For hee that will not trust the Lord for his meat and drinke, will not trust him for the sauing of his soule: And hee that thinkes the Lord will stand with him for a peece of bread, will easily thinke that God will stand with him for eternall life.

Q. *What is meant by Bread in this place?*

A. Not onely bread, but whatsoeuer is as needfull, and as comfortable as bread, as health and strength to worke in our Callings, houses to dwell in, peace and friends, and good seruants, &c.

Qu. *Why doth the Lord name nothing but Bread?*

A. To teach vs to bee content, if wee haue no more but bread, seeing wee aske no more: if God giue more, wee are to take it thankfully, and to vse it well: But if God shall cut short our fare, and bring it to bread onely, yet wee are to rest with contentment in it, *Phil.* 4. 11. 12.

Qu. *What gather wee of this?*

A. That they who pray for heapes of gold and siluer, for stately and gay houses, for sumptuous fare, for great liuings, and the like, sinne in praying, because not Christ, but Couetousnesse taught them to pray so.

Q. *Why doe wee aske our Bread of God, seeing many of vs haue meanes euer to get it?*

A. Because all our paines is not able to procure vs one morsell of bread, without the Lords blessing bee vpon it, and therefore wee pray God euen to giue vs that Bread that wee labour for, knowing that without his blessing wee may as soone

periſh, when we haue the greateſt meanes to feed vs, as when wee haue no meanes at all, *Pſal.* 127. 1. 2.

Qu. *What learne wee by this?*

A. That wee muſt as hardly begge bread of God, that is, good ſucceſſion in our affaires, when wee haue the greateſt meanes in the world, as when wee haue no meanes at all, neither money nor friend, nor counſell to compaſſe it.

Q. *What need they aske bread, who haue bread enough?*

A. Firſt, though wee haue bread: yet the bread that wee haue is none of ours: For by ſinne wee forfeit euery day all wee haue into the hands of God, and wee diſpoſſeſſe our ſelues of all right, and title to it. And therefore vnleſſe the Lord reſtore vs and giue it vs againe, wee doe but vſurpe vpon any thing that wee haue.

Secondly, though wee haue the ſubſtance of bread, yet wee haue not the ſtaffe of bread, that is, the nouriſhing and feeding of it, but from God alone. Vnleſſe God bleſſe it, as good take a mouthfull of grauell, as a mouth-full of meate. And therefore euen then, when wee haue our Tables full of bread; yet we had need pray ſtill for our daily Bread, becauſe our bread without his bleſſing ſhall no more nouriſh vs then a ſtone.

Q. *Why doe wee ſay; giue vs our bread, and not giue mee my Bread?*

A. To ſhew that wee muſt not regard our ſelues alone, but in a fellow feeling pray for other mens wants as well as for our owne.

Q. *Whom doth this condemne?*

A. Firſt, it condemneth the couetous man who had rather ſay, Giue mee my Bread, then giue vs our bread, wiſhing well indeed to no body but himſelfe?

Secondly, it condemneth thoſe, who bee ſpoylers of their brethren. For it is as much as if hee ſhould ſay to God; Lord doe thou giue him bread, and I will take it from him: Doe thou make him rich, and I will make him poore: Doe thou make him merry, and I will make him ſad.

Q. *Why doe wee pray but for the Bread of one day?*

A. Chriſt teacheth vs thereby to reſtraine and cut ſhort our

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Qu. *What incouragement haue wee to doe so?*

A. Gods care for the little Birds. For when they haue dyned, they know not where to suppe, and when they haue supt, they know not where to dyne, and yet God feedeth them from day to day; how much more safely may we rest vpon the prouidence of our God, assuring our selues, that he that feeds vs this day, wil feed vs the next day, & the next, & so to our liues end.

Q. *What other reason is there?*

A. The Lord would bring vs euery day in prayer to him: For seeing wee aske but the bread of one day, when that day is past, our patent and our grace is out. And therefore wee must come to the Lord the next day to renue it againe.

Q. *What else doe wee learne by this?*

A. Wee aske our bread euery day of God, as being not able to liue any one day without him, and therefore it must bee our chiefest care to stand fast by God, to keepe him our friend, whosoeuer bee our foe, and that hee may bee pleased whosoeuer is displeased with vs.

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A. Wee are hereby taught to aske our owne Bread, that which wee haue laboured for in some honest calling or other, for that onely is ours, which is gotten by lawfull and by honest meanes: That which is vnlawfully gotten is none of ours, it is not our bread which wee haue of God, but the diuill and sin is the purueyer and prouider of it.

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A. That which is meete, and conuenient for the day. The Nobleman hath need of more then the meane man: hee that hath a greater charge, hath need of more, then hee that hath a leſſe charge; And therefore in asking our daily bread, wee aske ſo much as may bee fit and conuenient for our ſtate, *Prou.* 30. 8.9.

Q. *And how much is conuenient for vs?*

A. The Lord bids vs not aske any ſet and certaine ſtint, but to leaue that to him, and to his moſt wiſe diſpoſition, who knowes better, then wee what will ſerue our turnes.

Q. *What learne wee hence?*

A. That it can bee no ſmall comfort to vs, that the Lord is moſt priuie to our eſtate, and knowes what children, what ſeruants, what charge wee haue, what earnings, what commings in, and what goings out, and accordingly will fit vs with that, which hee ſhall iudge to bee meeteſt for vs, 1. *Pet.* 5.7.

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A. That euery Christian man and woman must make it their chiefest study, and their chiefest care to finde Mercy and fauour with God in the forgiuenesse of their sinnes, rather then to inioy ten thousand worlds without it.

Q. *What is the second reason?*

A. Our sinnes are so many and so grieuous against the Lord, that wee are not worthy of one morsell of meate to put into our mouthes: yea, wee deserue euen to bee starued, and famished vpon the face of the earth. And therefore, because our sinnes are the barre and stop, that let and hinder Gods blessings from vs; therefore wee pray God to forgiue our sinnes, that the true hindrance of our comforts being taken away, all his blessings in most rich and plentifull sort may flowe vnto vs, *Ier.5.25.*

Qu. *Why are our sinnes called debts?*

A. Because, as a debt bindes a man either to satisfie the partie, or to goe to prison: So our sinnes binde vs, either to satisfie Gods Iustice, or to goe to hell.

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A. First, that wee are all in the Lords debt, and it is not some dribling somme that wee owe him; but a thousand Talents at the least, more then wee and all the friends wee haue be able to discharge.

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Fourthly, that we shall finde the Lord ready for to yeeld vnto our sute, especially seeing the Lord Iesus, who sitteth at the

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right hand of God, is an Intercessour for vs?

Q. *Must wee pray thus euery day?*

A. As wee pray euery day for our daily Bread, so we must also pray daily for the pardon of our sinnes: The pardon of our sinnes being as needfull euery day as the bread that wee liue by.

Qu. *What may this teach vs?*

A. That wee sinne euery day, howsoeuer God shall blesse vs or punish vs, or teach or touch vs with his Spirit, yet wee know aforehand, that wee shall sinne to morrow, and the next day, and so euery day to our dying day.

Secondly, that wee sinne often euery day, and therefore wee speake in the plurall number, *Forgiue vs our sinnes:* as hauing many sinnes to be forgiuen; And though wee bee able to discerne but a few of our sinnes: yet our ignorance is the greater, who sin many times, when wee thinke we doe not sinne.

Thirdly, that as wee sinne daily, so it must be our care euery day to make euen with the Lord, that wee come not with after reckonings, with sinnes of 10. 20. or 30. yeares old not repented of, but that euery day wee reconcile our selues to God, for the sinnes of that day, that whensoeuer wee shall die, wee may haue but the sinnes of one day.

Q. *What is meant by these words: For euen wee forgiue them.*

A. They containe, { 1. *A Comfort.* 2. *An Instruction.*

Qu. *What is the comfort?*

A. That if wee who are full of hatred and reuenge can forgiue our brethren: much more wil the Lord who is full of Mercy and compassion bee ready to forgiue vs. For wee are not to thinke, that wee can goe beyond the Lord in any grace, and therefore if wee can loue him that loues not vs, and passe by many wrongs wee may well thinke, wee shall finde the Lord much more fauourably inclyned to vs.

Q. *Is our forgiuenesse a cause why God forgiues vs?*

A. No: For if wee forgiue our brethren some little fault, that is no reason why God should forgiue vs our huge and mighty

mightie sinnes: But the Lord addes this as a sure testimonie of our soules, that if we who haue but a drop of Mercy can forgiue our Brethren, much more will the Lord, who is euen full of goodnesse forgiue vs.

Q. *What is the Instruction?*

A. That wee shall neuer finde fauour at Gods hands, till such time as our brethren finde loue and mercy, and good dealing at our hands. For looke what wee bee to others when they offend vs: the same wee shall finde God to vs, when wee offend him.

Q. *Whom doth this Doctrine condemne?*

A. First, it condemneth those who wil vse extremity to their brethren, that will not by any meanes bate of their right, but eagerly pursue euery aduantage they can get against them.

Secondly, it condemneth those that will say they forgiue and forget, and yet notwithstanding the memorie of it is most quicke in their hearts, and vpon euery little occasion they breake out againe. Alas, doe wee looke for such forgiuenesse at Gods hands? how is it then that our Brethren can finde no better at our hands.

Thirdly, it condemneth those that can bee content to forgiue some small offences of their brethren: but if it touch them somewhat neere in their goods or names, oh then the matter is heynous and so preiudiciall, it toucheth vs so deeply, that it may not in any wise finde fauour at our hands? Why alas our brethren cannot commit any so grieuous offence against vs, but wee commit farre greater against the Lord, and therefore as wee except against them: so wee may well looke, the Lord will except against vs.

Q. *What doe wee pray for in the sixt Petition?*

A. Wee pray for strength and grace against sinne.

Q. *Why are there two Petitions for the Soule, and but one for the Body?*

A. The Lord would teach vs thereby, that our care for heauenly things should be twice so much as our care for earthly; and therefore, where wee are once vpon our knees for the blessings of the body, wee should bee twice vpon our knees for

And lead vs not into temptation.

for the blessings of our Soules.

Qu. *How doth this Petition depend vpon the former?*

A. In the former Petition we prayed for the pardon of our sinnes that be past, and now wee pray for grace and strength against those euills that be to come.

Q. *What learne wee by this?*

A. First, that none are more subiect to Tentations then the godly; For of all men they are most layd vnto, sinne will bee euer nibling, and the diuell will labour mightily to regaine his hold.

Secondly, that it is not enough to haue our sinnes pardoned in Christ, vnlesse wee haue also grace to lead a better life, and to abstaine from the same, or like sinnes in time to come.

Qu. *Doe not the Papists say well? Let vs not bee led?*

A. No, for they would seeme to bee wiser then Christ, and therefore they haue delayed his words, as being too harsh.

Q. *God tempts no man*, Iames 1.13.

A. It is one thing to tempt a man to sinne, another thing to lead a man to bee tempted of it. It was the deuill that tempted Christ in the desart, but it was the holy Ghost, that lead him forth as the Lords Champion into the field, *Math.* 4.1.

Q. *How may God worke in tentation, and yet bee free from sinne?*

A. First, by withdrawing his grace, and leauing vs to our selues, as if a man should lend another his staffe to goe by, when his legges be lame, and thereupon hee begins to despise him and to set him light, the other takes away his staffe, and the lame man fall: So God hauing lent vs his grace to walke by, when wee begin to thinke wee stand not any way beholden to him for it, but that wee could shift as well without it, the Lord withdrawes his grace, and wee runne into sinne, and yet God is not the cause of our sinne, but our owne weaknesse not able to beare vp, and to sustaine it selfe.

Secondly, by offering occasion to trie, whether hee will sinne or no: As a man leaues a little loose money about the house to try whether his seruants, or his sonne will steale it: So God sends feare to tempt vs to see if wee will yeeld to feare,

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Pride to tempt vs,&c. if wee doe yeeld, it is our fault not Gods, who did but vent vs and set vs a broach, and discouer the bad liquor that was in vs.

Thirdly, by causing the motion, but not the euill of the motion, as when the Sunne shineth vpon a dead carcasse there ariseth a stinking and a loathsome smell, and yet the Sun is not the cause of it, but the corruption of the carcasse: So in euery action God is the cause of the motion which is good: But if we sinne in mooving, that comes of the Deuill or of our selues.

Fourthly, by ordering the euill of the Action to some good end. As a Father seeing his childe to bee busie about the fire, catcheth his finger and thrusts it to a coale, to make him the more affraid of it after: So God sometimes lets vs taste of sinne, that wee may the more detest it, and hate it while wee liue.

Q. *How many parts are there of this Petition?*

A. Two: First, wee pray that wee may not bee tempted to sinne. And secondly, though that wee bee tempted; yet that wee may not be ouercome of sinne.

Q. *Why doe wee pray that wee may not bee tempted to sinne?*

A. Wee know our owne weakenesse to bee so great and vnable to resist temptations, that wee pray that wee may not bee tempted: So readie wee are to yeeld to sinne, that wee pray we may not bee prouoked to it. Often wee sinne, and oftner wee should sinne, if wee were oftner tempted to it; Many times we are angrie, and yet if wee had ofter occasions, wee would ofter be angrie.

Q. *What gather wee of this?*

A. That their sinne is great who fling themselues into tentation, that will take vp their dwellings in those Townes, and venture themselues into those companies, where they know are many and strong entisements vnto sinne. What doe they elfe but offer the deuill Blockes of aduantage against themselues, and hold him the stirrop, that his Tentations may the more easily mount vpon them.

Qu. *What are the Euills that wee pray against?*

A. They

A. They are of two sorts, 1. *Sinne without vs*, as the Deuill and the world. 2. *Sinne within vs*, as the corruptions and lusts of our owne hearts.

Q. What doe wee pray for against the Deuill?

A. That whereas the deuill is woont to pull a vizard vpon vpon his face, and to transiate himselfe into an Angell of light, that wee may haue wisedome to discrie him, and strength from heauen to stand against him.

Q. Doth not euery one haue the Deuill?

A. Indeed many will say, fie vpon the Deuill, and say they detest him with all their hearts; and yet in leading a prophane and a wicked life, they beare him about in their bodyes with them.

Q. What doe wee pray for against the World?

A. First, that wee may not bee poysoned, and corrupted with the bad examples that bee abroade: That wee may not catch the infection, but keepe our selues vnspotted to the world.

Secondly, that neither our friends by flatterie, nor our foes by feare, may quench vs in good things, and drawe our hearts from God.

Thirdly, that our worldly cares may not ouergrow our godly cares, so that wee haue more loue to the frothy things of this life, then to those that concerne the life to come.

Q. What doe wee pray for against our owne lusts?

A. That God will weaken the strength and power of sinne in vs euery day, that wee may feele it either cleane killed or so mightily weakened, that as a man that hath receiued his deaths wound; though hee liues and breathes, yet languisheth and fainteth, and droopeth euery day more and more vntill he dye: So sinne may haue lesse and lesse strength, till at length it haue no strength at all.

Q. Why doe wee aske all these things of God?

A. Because wee are not able of our selues to stand; the least enemy being stronger then wee, and therefore wee pray to bee girded with the strength of God, that through his might wee

may doe that which of our ſelues wee ſhould neuer doe.

Qu. *What other thing doe wee pray for?*

A. That if wee fall into ſinne, that wee may not lye in it, but that the Lord will finde vs out in our falls, and ſeeke vp our loſt ſoules, and bring vs vpon the ſhoulders of his mercy to his fold againe.

Q. *Doe the godly ſinne then as well as the wicked?*

A. Yea, but the godly are euer deſirous to bee deliuered from ſinne, and therefore doe both pray and watch againſt it, whereas the wicked hugge it and keepe it warme in their boſomes, and are well content to continue in it, vſing no meanes to get out of it.

Q. *What meanes doth God vſe in deliuering vs from ſinne?*

A. The chiefeſt meanes, is the Miniſtry of the word, it being the hand of God, whereby hee pulleth vs out of ſinne, as a beaſt is lugg'd out of the mire: And therefore wee pray, that wee may bee obedient to it, and profite by it, that it may make vs wiſe vnto Saluation, and mighty through God to withſtand all aſſaults that riſe againſt vs.

Q. *What is the laſt part of the Prayer?*

A. The Concluſion or ſhutting vp of the Prayer.

Q. *What is the vſe of the Concluſion?*

A. It containeth certaine Reaſons to ſtrengthen our faith, that wee ſhall be heard. For this is a great cauſe why our prayers come ſo coldly from vs without heart or life, becauſe wee ſtand not ſtrongly perſwaded in our hearts, that wee ſhall fare the better for our prayers, and ſhall neuer returne emptie handed from the Lord. *For thine is the kingdome, &c.*

Q. *What are the Reaſons?*

A. The firſt is taken from the kingdome or gouernment of God q.d. Lord thou art our king. And therefore as it is for the glory of a King, that his Subiects bee in good ſtate, ſafe from their enemies, and abounding with all good things: So thou Lord ſhalt much commend thy ſelfe, and thy gouernment to the world, if thou prouideſt well and ſufficiently for vs, who bee the worſhippers and ſeruers of thee.

Q. *Is this conſideration ſo full of comfort?*

A. It

A. It must needs yeeld all the children of God great comfort, that the kingdome is come into their Fathers hand, and hee hath taken vpon him the care and the prouision for them, who sitteth at the sterne of the world, and doth whatsoeuer he will both in heauen and earth, *Psal.*97.1.

Q. What is the second Reason?

A. The second is taken from the power of God q.d. Lord I haue asked nothing, but thou art able to giue it: My wants bee not so many, but thou art able to supply them: My sinnes bee not so great, but thou canst forgiue them: My enemies bee not so strong, but thou canst subdue them: I therefore cannot but haue great hope, seeing it is in thy power and hand to doe mee good.

Q. What is the third Reason?

A. The third is taken from the glory of God. Indeed if wee pray not, then it is our fault if wee speed not well: But if wee pray in Faith and reuerence, and make our requests known vnto the Lord; then it shall bee for the Lords honour to be as good as his word, and hee shall get himselfe great praise in the world by hearing the poore and weake prayers that bee made vnto him.

Q. What learne wee by this?

A. That the Lord hath ioyned his owne glory with our good, and therefore will heare vs and blesse vs, if it bee but to hold vp his owne estimation and honour in the world, *Ezek.* 36.22.

Q. What other sense doe these words yeeld vs (Thine is the Glorie.)

A. Whatsoeuer gift or Grace thou shalt bestow vpon vs, wee will wholly imploy it to thy honour: wee will rather seeke thy glory, then our owne praise, or peace, or pleasure in the good vse of it, *Psal.*81.8.

Q. What learne wee by this?

A. That seeing wee aske health, and peace and plenty to this end, that wee may glorifie God the better, that when wee haue these things wee bee not found to bee farre lesse carefull of it, then before we had them, *Deut.*32.15.

Q. What

Q. *What else doe you note in these Reasons?*

A. That all the Reasons bee from without vs, and none from within vs, there being nothing in the best of vs, in the merit and worthinesse whereof, wee may thinke to bee heard: whatsoeuer enclines the Lord to heare vs, it is chiefly and wholly in himselfe and not in vs, *Dan.* 19. 18. 19.

Q. *What is that other meanes of strengthening Faith?*

A. The Sacraments.

Q. *Whence have the Sacraments their name?*

A. Of the Latine word *Sacramentum*, which signifies an oath, whereby Souldiers were wont to binde themselues to be true to their Captaines: So in the Sacraments, wee sweare and binde our selues to bee true and faithfull seruants vnto Iesus Christ. *Sacrament.*

Q. *What is a Sacrament?*

A. It is a visible signe of inuisible Grace: So that in euery Sacrament there are two things. The visible signe that we may see: And the inuisible Grace that wee cannot see. As in *Baptisme*, there is a washing of the body, and there is washing of the soule: The washing of the body with water, a man may see: But the washing of the Soule with the Blood of Christ, he cannot see: So in the Lords Supper, there is a feeding of the body, and there is a feeding of the soule: The feeding of the body with Bread and Wine, hee may see; But the soule with the Body and the Blood of Christ, hee cannot see, but by faith.

Q. *What is the vse of a Sacrament?*

A. To confirme our faith by that which wee see, in the truth of that which wee doe not see. As in *Baptisme*, the washing of the Body with water, assureth our hearts, that our soules are likewise washed with the blood of Christ. And the receiuing of Bread and Wine in the Supper is an euidence that the Body and Blood of Christ is as truly receiued by faith, *Rom.* 4. 8.

Q. *What is the visible signe in a Sacrament?*

A. It is the outward Element, together with those Ceremonies that are vsed about it. As in *Baptisme*, water, and the pouring on of water: In the Lords Supper, *Bread*, and the

breaking, and eating and earing of it.

Q. *What is the Inuisible Grace?*

A. Christ with all his benefites, as truly offered to our hearts and soules, as the outward Elements are to the body, *Galat.* 3.27.

Q. *What learne wee by this?*

A. Two things. First, that wee receiue no more in the Sacraments, then wee doe in the bare preaching of the word. For the same Christ and the same Benefites are tendered to our faith in both, onely the signification is more liuely in the Sacraments, and the promises of Grace more particularly applied, *Iohn* 1.18.

Secondly, that the old Fathers receiued the same Grace by their Sacraments, that wee doe by ours, for they receiued Christ.

Q. *How many Sacraments are there?*

A. Two, { *Baptisme* & *The Lords Supper.*

Baptisme. Q. *What is the outward signe in Baptisme?*

A. Water, and the pouring on of Water.

Q. *What is the signification of it.*

A. As the Water poured on the body washeth away the filthinesse of the flesh: So the blood of Christ being poured vpon the soule, washeth away the filthinesse of sinne.

Q. *What sinne haue children of a day old?*

A. They haue Originall sinne, which is a secret naughtinesse of nature, whereby they are wholly giuen and inclined to that which is euill, *Isay* 48.8.

Q. *How is this taken away in Baptisme?*

A. In Baptisme wee receiue the Spirit of Christ, and this Spirit workes vpon our hearts renewing them, and enclining them to better things, and euery day by little and little preuailing and getting strength and ground of those corruptions that are in vs, *Tit.* 3.5.

Q. *May Children bee saued that dye without Baptisme?*

A. Vndoubtedly they may, For God hath not tyed his Grace to the Sacraments, but that many times hee workes

without them: And therefore it is not the want of Baptisme, but the contempt of Baptisme, that bringeth danger, *Act.* 10. 44. & 47.

Q. *What proofe is there of it?*

A. Circumcision was as straightly required in the old Law, as Baptisme is in the New Testament, *Gen.* 17. 14. But children that dyed without Circumcision might bee saued; As namely those that dyed before the 8. day; And therefore Children may be saued without Baptisme.

Q. *What other proofe is there?*

A. Children that are elected to Saluation, are holy before Baptisme, 1 *Cor.* 7. 14. they are within the Couenant, *Gen.* 17. 7. the kingdome of heauen belongs vnto them, *Mark.* 10. 14. And therefore vndoubtedly they may be saued.

Qu. *How then doth our Sauiour say,* Iohn 3. 5. *Except a man bee borne of Water and the Spirit hee cannot enter into the kingdome of God?*

A. Wee are to marke the person to whom hee speakes it, to *Nicodemus*, who might haue beene baptised if hee would: So that our Sauiours speech reacheth no further, but to those who may haue Baptisme and will not. For if none absolutely might bee saued without Baptisme, how could the Theefe bee saued who was conuerted vpon the Crosse, *Luk.* 23.

Q. *Is it lawfull for a priuate person to Baptise?*

A. No: For this is to corrupt the holy Seales: For none may meddle in the holy things, but they that are warranted thereunto by the Lord: But priuate persons men or women, haue no warrant from the Lord to Baptise, and therefore they may not presume to intermeddle in it, *Heb.* 5. 4.

Q. *What other Reason is there?*

A. Baptisme is a part of the publike Ministry of the Church, *Matth.* 28. 19. But priuate persons, and chiefly women may not intermeddle in the Churches Ministry. And therefore they may not take vpon them to Baptise, 1. *Tim.* 2. 11. 12.

Q. *Yea, but there is a case of necessitie in it?*

A. There is no necessitie to breake the Law of God, if we may haue the Sacraments according to the Lords institution,

we are to accept them with Thankfulnesse, if wee cannot, wee must not thinke it lawfull to come by them wee care not how.

Q. Zipporah *in case of necessitie did Circumcise her childe.*

A. The reason doth not hold; For the Sacraments of the New Testament are tyed to the Ministry; And therefore none but the Ministers may intermeddle in them: But the Sacraments of the Old Testament were not tyed to the Priesthood (as appeareth) for that Christ and his Apostles caused kill the Passeouer, who were not of the Tribe of *Leui*, *Luk.*22.19: Also in that *Ioshua* did circumcise, *Iosh.*5.3.

Q. *What is the other Sacrament?*

A. The Sacrament of *the Lords Supper.*

Q. *Why is the Lords Supper needfull after wee be Baptised?*

The Lords supper.

A. Because by Baptisme wee doe enter into the houshold of God, and by the Lords Supper wee are fed, and nourished in the same: so that Baptisme is the Seale of our entrance into Christ: and the Lords Supper gives vs our further growth and continuance in him, 1.*Cor.*12.13.

Q. *How is this further declared?*

A. By a similitude. For as a Master makes provision for his Family, that they may be the more able to goe through with their worke: So the Lord hath appointed this Sacrament, for the strengthening of his people, that they may bee the better able to hold out in the holy labours and duties required at their hands.

Q. *What learne wee by this?*

A. That they who come seldome to the Sacrament must needs bee very faint, and weake in the spirit; As a man feeles his strength through long fasting to abate, so that he is not able to walke with any cheerefulnesse and comfort in his calling.

Q. *What is the outward signe in the Lords Supper?*

A. Bread and Wine, and the Sacramentall Rites that bee vsed about them.

Q. *What doth the Bread signifie?*

A. It signifies the Body of Christ.

Q. *What resemblance is there betweene the Bread and Christs Body?*

A. First, as the body cannot liue without bread, no more can our soules liue without Christ. And therefore wee must labour for Christ, as wee doe for bread, *Iohn 6.51.*

Secondly, as bread strengthens the body, & makes it the more able and fit to worke: so that the eye sees the clearer, the hand moues the quicker, the foot sets the faster for it: So Christ receiued by faith strengtheneth the Soule, and makes it mighty through God, to performe the duties of obedience required of it, *Phil.4.13.*

Q. *What Bread did Christ vse in the Sacrament?*

A. Ordinarie and common Bread, such as was vsually at that time eaten with their meates.

Qu. *Why did Christ vse common Bread?*

A. First, lest men (if the food had beene finer) should haue left the care of feeding their soules, and fallen to filling their bellies.

Secondly, that as *Naman* learned, because the Waters of *Iordan* were not better then the Waters of *Damascus*: Therefore, it was not the water of *Iordan*, but the God of Israell, that cleansed his leprosie: So because this Bread is but ordinarie and common bread; wee may therefore know, that it is not that bread, but Christ signified by the bread, that sanctifieth the receiuer.

Q. *Why did Christ take the Bread?*

A. Christ by taking the Bread from the Table, shewed that hee would separate it to another vse: So that where before it serued but to strengthen the body, now it should serue to the strengthening of our Faith.

Q. *How did Christ blesse the Bread?*

A. As the Lord blessed the Seuenth day, by appointing that day to an holy vse: So Christ blessed the Bread by making it an holy Signe, and a Sacrament of himselfe.

Qu. *What doth the breaking of the Bread signifie?*

A. The breaking, and rending of Christs body vpon the Crosse. For as it is not the whole loafe, but the bread broken

that feeds vs: So it is not the life of Christ, but the death of Christ; not Christ walking and working Miracles; but Christ Crucified, Rent and torne with the Nayles and Speare, that brings sound peace and comfort to the heart.

Q. *What are wee bidden to take in this Sacrament?*

A. Two things; Bread to the feeding of our bodies, and Christ himselfe to the feeding of our soules: For as the Bread is offered to our bodies: So Christ himselfe is offered to our faith.

Qu. *What learne wee by this?*

A. That hee which comes to this Sacrament, must bring two hands with him: An hand of the body to receiue the Bread, and an hand of Faith to receiue Christ, *Iohn* 1. 12.

Qu. *Doe not all receiue Christ that come to the Sacraments?*

A. Not: For then euery one should bee the better for it, whereas now many through their owne default are not the better, but the worse after, God iustly reuenging their irreuerence and contempt, 1. *Cor.* 11. 17.

Qu. *Who bee they that take no good by this Sacrament?*

A. First, they that want Faith, which is declared by their euill life: For they wanting the hand of Faith, must needs defraude themselues of the whole fruite of the Sacrament which is receiued by Faith.

Secondly, such of the godly, as doe not quicken and stirre vp their Faith, by priuate prayer and meditation when they come to receiue. For as a man that hath his arme benummed, or asleepe, is not able to reach out his hand to receiue the Bagg of gold that is offered him: So if our faith bee dead and cold, and not quickened vp, wee shall goe from the Sacrament as emptie as wee came.

Q. *How can wee receiue Christs Body that is absent in heauen?*

A. By Faith wee may make it present, setting Christ as liuely before the inward eyes of our Soules, as if wee saw him hanged, mayled, crowned, bleeding vpon the Crosse: So *Abraham* by faith had as liuely a sight of Christ, as if with his bo-

dily

dily eyes, hee had looked vpon him, *Iohn* 8.56. So the Israelites did eate and drinke Christ in the Desart, 1. *Cor.* 10.3.4. and yet Christ was not borne till 1500. yeares after.

Q. *How are the godly said to eate Christ?*

A. As a man is said to eate the meate that hee liues by, which hee doth apply, and appropriate to his body to the nourishing and feeding of the same; euen so when by speciall faith wee doe apply Christ vnto our selues, and make him ours, so that wee liue by Christ as a man liues by meate: then wee are said to eate Christ.

Qu. *How is the Bread the body of Christ?*

A. It is not verily and indeed his body: (For Christs body is in Heauen onely, *Act.* 3.21.) but it is his body Sacramentally, that is, a certaine pledge and token of his body. For as the Rocke is called Christ, because it signifies Christ, 1. *Cor.* 10. 4. So here the bread is called Christs Body, because it signifies his body.

Q. *Doe wee then receiue nothing but a Signe of his Body?*

A. Yes, wee receiue the very body of Christ by Faith: for the bread which wee receiue with our mouthes, is a true token that Christs body is receiued by faith: For as a man that takes a key in signe of possession takes not the bare signe, but the very possession together with the signe: So they that worthily Communicate, receiue not a bare signe of the Body, but the very body it selfe spiritually and by faith.

Q. *What difference is there then betweene the Popish opinion and ours?*

A. They thinke that they eate Christ corporally, and carnally with their teeth, and therefore they cage him vp in the consecrated Host, and hold that a cat or a mouse may deuour him. But we (knowing that Christ is not food for the belly, but food for the soule) affirme that Christ is not eaten carnally with the teeth, but spiritually by faith, *Iohn* 6.63. 1. *Cor.* 10.

Q. *Why doth Christ adde, Which body which is giuen for you?*

A. To shew that it is not Christs body glorious in Heauen downe in great Maiestie vpon the Throne of God, but it is

his wounded body, his bleeding body, his dead body; that our faith must feed vpon: So that here we are led backe to the crosse of Christ, that wee may lay to our mouthes, and euer sucke life and Saluation out of his bleeding sides.

Q. *How may wee feed vpon the dead body of Christ?*

A. By faith wee must set our selues vpon Mount *Caluery*, and there behold our Lord vpon the Crosse with his shoulders trickling, with his head spinning, with his hands streaming, with his sides gushing, all his body running downe with blood, and then say, Behold, this is the Body that is giuen for mee: These sides were whipped, that mine might bee spared: These hands were nayled that mine might bee freed: These cheekes were buffeted, that mine might be kissed: This head was crowned with Thornes, that mine might be crowned with glorie: These torments Christ suffered on Earth, that I might not suffer greater things in Hell, *Zach.* 12.10.

Q. *What is the second Reason?*

A. To shew that wee were the Authours, and causes of the death of Christ. It was our sinne that brought all these punishments and these paines vpon him: As an vnthrift that comes behinde hand, and his surerie is made to pay for all: So all our sinnes were charged vpon Christs head, and hee was faine to suffer whatsoeuer wee should haue suffered for them, *Psalme* 53.5.

Q. *What learne wee by this?*

A. That if wee detest *Iudas*, that betrayed Christ, and *Pilate* that condemned him, and the *Iewes* that killed him; Much more should wee hate our sinnes, that were the chiefe causes of his death.

Q. *To what end must wee celebrate the Lords Supper?*

A. To stirre vp our faith to a more liuely consideration of the death of Christ.

Q. *Is there any that forget the Death of Christ?*

A. Too many forget it, or very coldly consider it. First, they that will doe nothing for their brethren, little considering how much Christ hath done for them. Secondly, they that liue in sinne, little consider, what Christ suffered for it.

Thirdly, they that will beare no disgrace for Christ, little remember how hee was disgraced for them. Lastly, they that will sell themselues for a trifle to the Deuill, little consider how dearely they were bought.

Q. *Why are there two signes in the Lords Supper, and but one in Baptisme?*

A. Christ is set forth in Baptisme, as washing the soule from sinne: And therefore, because water of it selfe is enough to wash the body, therefore there needed nothing else to signifie the washing of the soule. But in the Sacrament of the Supper, Christ is proposed, as a nourishment feeding vs and vpholding vs in the life of Grace: And therefore, because bread is not sufficient to sustaine the bodily life without wine, nor wine without bread. Therefore two Signes were appointed, to shew that wee haue our whole nourishment by Christ.

Qu. *What resemblance is there betweene the Wine and Christs blood?*

A. As Wine maketh glad the heart of men, and a man hauing tasted of it, forgetteth the trouble and the miserie that lies vpon him: So the blood of Christ (which speaketh better things then the blood of *Abel*, euen peace and saluation to those that killed him) bringeth vnspeakable ioy and comfort to the heart, *Eph.*2.13.

Secondly, as wine breeds good blood, & good spirits in a man, and a man hauing tasted of it, the very colour and the strength of it will appeare in his face; yea, it will make his very breath smell the sweeter for it: So the blood of Christ breedes good thoughts, and good desires, and good affections in the heart, and a man hauing tasted of it by faith, all his actions and all his thoughts will be full of the good taste, and good relish of the same.

Q. *When did Christ ordaine this Sacrament?*

A. After Supper, that is, after the eating of the Paschall lambe. When they had now sufficiently filled themselues with meate, and so needed not any further nourishment for this life; to shew that it is not the bodily life, but the spirituall, that hee seekes to feed, and to nourish in them, *Luke* 22.20.

Q. *What*

Q. *What learne wee by this?*

A. That men muſt come to the Lords Table not to fill their bellies, but to feed their ſoules, to haue their faith ſtrengthened, their zeale kindled, their loue increaſed, all their graces to bee quickened in them.

Qu. *What elſe may bee obſerued in the time?*

A. That the Diſciples hauing ſupped before, had ſo moderately vſed the matter, that they were fit to receiue the Sacrament afterwards, which may teach vs to vſe ſuch ſobriety, and moderation in our meates, that wee bee not thereby made any way vnfit for holy duties.

Q. *Whom doth this meet withall?*

A. It meetes with theſe, who ſtuffe themſelues with meate, eſpecially vpon the Sabboth day; That thereby they become vtterly vnfit for any holy Dutie, being readier to ſleepe then to heare, and to ſeeke eaſe for the body, then any comfort for the ſoule.

Qu. *Is the Cuppe indifferently to bee adminiſtred vnto all?*

A. If the Bread muſt bee adminiſtred vnto all, much more the Cuppe, Chriſts commandement being more expreſſe for the Cuppe, *Math.*26.17.

Qu. *Why did Chriſt make ſuch expreſſe mention of the Cuppe?*

A. Chriſt being a Prophet foreſaw in his Spirit, that the Pope would denie the people the Cuppe, but not the Bread, and therefore hee hath giuen a more expreſſe charge for the Cuppe, to breake the necke of this hereſie before it roſe.

Q. *What gather wee of this?*

A. That the Papiſts bearing hatred to the truth, through the iuſt iudgement of God vpon them, are commonly caſt vpon theſe errours, which may moſt eaſily and moſt plainely, be conuinced by the Scriptures.

Qu. *How is Wine the Blood of Chriſt?*

A. It is not properly indeed his blood. (For Chriſts blood was not then in the Cuppe, but in the veynes and arteries of his Body, elſe how could the ſouldiers haue ſhed it the next day,) but it is called his blood, becauſe it is a ſigne and a figure of his blood.

Q. *How*

Q. *How is this proued?*

A. First, the drinking of blood was condemned by the Law as an horrible thing, *Leu.*7.27. but Christ neuer brake the Law, *Matth.*5.17. And therefore hee dranke not his owne blood, nor commanded others to drinke it carnally.

Secondly, Christ expounds himselfe; For lest some should mistake his meaning, he shewes in the very next verse, that it was not Blood, but very Wine, that hee dranke, *Matth.*26.29.

Q. *Why is Christs Blood called the Blood of the new Testament?*

A. Because the new Testament was ratified and confirmed by it, *Heb.*9.16.

Q. *What is a Testament?*

A. It is that which wee commonly call a dead mans Will, whereby hee giues away his goods, and disposeth of his lands and liuings that belong vnto him. Such a will Christ made at his death; that hee gaue away all he had. The Souldiers had his Garments, the graue had his Body, heauen had his Soule: But his righteousnesse, his holinesse, his merits, his kingdome and glory he bestowed vpon his people.

Q. *How many Wills did the Lord make?*

A. The Lord made two Wills or Testaments, { An *Old will*, / And *a New will*, } *Gal.*4.24.

Q. *What was the tenour of the Old Will or Testament?*

A. Therein the Lord bequeathed life and Saluation to those onely that fulfill the Law, *Rom.*10.5.

Q. *What is the tenour of the New Testament?*

A. Therein the Lord bequeathes heauen, and the happinesse thereof to those that beleeue in Christ, *Rom.*10.9.

Q. *Why did the Lord make this later Testament?*

A. Because wee were all cut off of all by the former, for that gaue vs nothing, but vpon condition that wee should fulfill the Law, and therefore seeing wee could not performe the condition, wee could not recouer one penny by the Will. Therefore the Lord to relieue vs made a new will, and annexed an easier condition: That all should be saued who beleeue in Christ, *Heb.*8,6,7.

Q. *What*

Q. *What gather wee of this?*

A. That the Papists folly is exceeding great, who make our state farre worse by the second Testament then it was by the first. For by the first Testament Merits onely were required to Saluation: But by the later (as they say) both our whole take of workes is required, and besides that, Faith in the Mediatour; So that our condition is now harder then in the Old Testament, God requiring then but workes onely; but now as they say, both faith and workes, as needfull to Saluation.

Q. *Why doth Christ say his Blood is shed for many?*

A. To shew that all haue not benefite by the blood of Christ. For though Christs blood bee a fountaine to wash away vncleanenesse: Yet wee see a number had rather runne further into the mire, then come to the latour of Christs blood to wash away any one corruption that is in them.

Q. *Why did Christ shed his Blood?*

A. To purchase pardon, and forgiuenesse for our sinnes, Christ suffering that in his body and soule, which wee should haue suffered for our sinnes.

Q. *Haue wee no other benefite by the Blood of Christ?*

A. Yes: Through the blood of Christ, wee bee not onely discharged of the sinnes that be past, but wee haue strength and power against those Tentations and euill motions that bee to come, *Heb.*9.14.

Qu. *How haue wee this?*

A. Euen as a Corrasiue, being applied vnto the diseased part, eates out the corrupt flesh, and drawes out the poyson and the venome that is in it: euen so the blood of Christ being applied by faith eates out the dead affections, and suckes out the Cankered corruptions that are in it.

Q. *Why then doth Christ mention no benefite, but Remission of sinnes?*

A. Because this is the chiefest. For euery day wee deserue to bee cast into Hell; and wee giue the Lord iust cause to strip vs, and to take away all his blessings from vs: And therefore if Christs blood did not obtaine pardon for our sinnes, we might not looke to liue one day in any tolerable estate.

Q. *May*

Q. *May all come to receiue the Sacrament?*

A. No, none but they, who vpon due tryall finde themselues meet and fit to receiue it, 1. *Cor.* 11.28.

Q. *How must a man make tryall of his fitnesse?*

A. First, whether hee bee Gods seruant or no. For God hath furnished his Table for none, but for his owne people, and therefore vnlesse a man can approoue himselfe to bee one of Gods Family, and of Gods houshold, hee may not presse, and presume to come vnto it, 1. *Cor.* 10.21.

Qu. *Wherefore may not others come?*

A. If a man had prouided a good meale for his seruants that haue done his worke, and a sort of Ruffians, and roysters, that haue done nothing for him, should come in and eate it vp, would not hee frowne and take on, when hee should spie them at his Board: So God hauing prouided this Sacrament for his Seruants, will not take it well, if hee spie any other there, that haue not serued him, *Math.* 22.12.

Qu. *How shall a man know, whether hee bee Gods seruant or not?*

A. By considering whose businesse it is that hee hath laboured in, whether it be Gods worke, or the deuills worke which he hath done. Loue, and Patience, and Temperance and holinesse be Gods workes: But malice and enuie, and slandring, and lying, and swearing bee the deuills workes: So that a man may soone see what Master hee hath serued, *Rom.* 6.16.

Q. *What is the second Point of a mans tryall?*

A. If hee bee Gods seruant, hee must then see with what faithfulnesse hee hath walked in his seruice, how hee hath carryed himselfe towards God, the Master of the house, whether hee hath loued him, feared him, serued him, obeyed him, beene thankfull for his mercies; humbled by his Iudgements, and how hee hath carryed himselfe towards his fellow Seruants in the house, whether hee hath sought their comfort, strengthened them in good things, tendered their credite, &c. 3. How hee hath liued towards himselfe in the moderate vse of his Christian liberties, in eating, drinking, sleeping, sowing, &c. *Psal.* 119.59.

Q. *What*

Q. *What is the third Point of a mans tryall?*

A. When a man sees how loosely, and how vnfaithfully he hath done his worke; how ill hee hath performed his taske. Then he must consider, whether hee be truely sorry for it, whether hee be euen ashamed of his negligence, and of his sloath, that hee hath liued no better towards God, towards man, towards himselfe; and whether he haue no remorse nor feeling of it, *Exod.* 12.8.

Q. *What is the fourth Point?*

A. Then hee must consider, whether he doe not desire to rise out of his estate, and whether hee bee carefull to vse the meanes in reconciling himselfe to his brethren; in seeking to be at one with God, and so minding to come to the Sacrament and for no other end, but to renew the Couenant between God, and his soule, and to draw strength from Christ, to liue better after then before, *Ier.* 50.5.

Q. *What is the sift Point.*

A. Lastly, whether if God shall set him vpon cleere board againe, hee haue a full purpose to watch better ouer his wayes, neuer to liue as hee hath liued, to auoyde the occasions of sinne, and to take more paines for the nourishing, and increasing of good things in his heart.

Qu. *What is the vse of this?*

A. That a man finding these things in some measure in himselfe, may be bold to come with comfort: But they that haue no care to get them, may well looke for a cold welcome of the Lord.

Q. *How are wee to behaue our selues in the receiuing of the Sacrament?*

A. First, wee are to come with great reuerence, as into Gods presence; with great care, that wee doe not prouoke the Lord by any light, or wanton, or vnseemely behauiour of ours, that the Lord spie no contempt, no loosenesse, no prophanenesse in vs, *Leuit.* 10.3.

Q. *How is this declared?*

A. If a man were to goe but into the presence of a Prince, how carefull would hee bee, neither to doe nor to speake any thing

thing that might offend: How much more when wee come into the presence of Almighty God, must wee take great heed, that wee doe not the least things that may be displeasing in his sight.

Q. *What is the second Point?*

A. Secondly, we must apply our selues to the Action that we haue in hand, bethinking our selues what wee came for: namely, to haue our sinnes weakened, our faith strengthened, our zeale kindled, our care quickened, our Graces nourished, and answerably thereunto labouring and indeauouring, the supplying of our wants, to draw life and strength from the dead body of our Sauiour Christ, that as the woman was healed by touching him, *Mark.5.29.* and streight way the course of her blood was dryed vp, and she felt in her body that shee was healed of her plague: So wee touching Christ by Faith, may haue the course of sinne stopped, and the fountaine of vncleanenesse dryed in vs all.

Q. *What is the third Point?*

A. Thirdly, wee must looke that our hearts consent with our mouthes in the prayers of the Church: That wee lye not to God, and say wee bewayle our sinnes, when indeed wee bee neuer a whit sorry for them: That we repent vs of our faults, when in truth wee haue not so much as a purpose to amend: Wee lift vp our hearts to God, when many times wee doe not so much as thinke of God. For what an heauy thing is it to sinne there, where wee come to craue pardon of our sinnes, *Isay 65.3.*

Q. *What is the fourth Point?*

A. Fourthly, wee are to marke what is done in the holy ministration, not to sit in a browne study, as a number doe, but to fixe our eyes vpon the Sacramentall signes, and when wee see the Bread broken and pulled in peeces; Then to thinke, euen so was the Bodie of our Lord, rent and torne vpon the Crosse for our sinnes. When wee see the Wine poured out; Then to thinke, euen so was the Blood of Christ poured out of his Bodie, that I might haue health and comfort by it. And there-

fore

fore when I reach out my hand to receiue the bread: Then I must looke that my heart be ready to receiue Christ who is offered to my Faith.

Q. *What is the fift Point?*

A. Fiftly, the Lord hauing sealed the Couenant on his part; wee are likewise to Couenant on our parts, that seeing it hath pleased God to forgiue the sinnes that bee past, and to bring vs into fauour againe; That therefore by his Blessing, wee will neuer liue as wee haue liued; wee will neuer spend our time as wee haue spent it; wee will neuer loue sinne as wee haue loued it: But the rest of the dayes, that wee haue to liue, shall bee wholly dedicated and vowed vnto the Lord.

Q. *What is the last Point?*

A. Lastly, when our selues haue receiued, then wee are to looke how others receiue; that seeing wee bee all seruants of one Lord, all feed at one Table, all nourished with one meat: That therefore, there may be more mercy, more kindenesse, more Christian loue among vs: And it may bee our shame; that wee cannot liue peaceably together on Earth; who hope one day to liue ioyfully together in heauen, 1. *Cor.* 10. 17.

Q. *What are wee to doe after wee haue receiued?*

A. Wee are to giue the Lord great thankes for the death of his Sonne, for giuing vs our part in him, and for the holy vse of the Sacraments, wherein Christ is so freely set forth, that wee may after a sort taste him with our tongues, feele him with our fingers, smell him with our noses, behold him with our eyes, and euen feele him sensibly bestowed vpon vs. *Psal.* 116. 12. 13.

Q. *What is the second thing?*

A. Secondly, wee must haue great care to liue better after, then before: that wee fall not backe to our old sinnes, and suffer our woonted malice, and sloth and vanitie to creepe vpon vs: and this not for a day or two, but all the dayes of our liues, euen as long as it shall please God to continue vs here below, *Iohn* 5. 14.

Qu. *Whom doth this Doctrine meet withall?*

Answ. First,

Answ. First, it meeteth with those, who as soone as they haue receiued, runne immediately to prophanenesse; spending the best part of the day in gadding, and swilling, that it may iustly bee feared, that the Deuill makes a better market that day, then hee doth many dayes beside.

Secondly, it meetes with a number, that will Saint it, and liue very deuoutly that day: But the very next day or few dayes after, they returne to their olde bent, and runne themselues, as deepe in the mire as they were before.

Qu. *What is the third thing?*

Answ. Wee must bring our selues often into minde of the Couenants and vowes which wee haue made to God, thinking with our selues, that such and such a day, wee were before the Lord, and there wee sware in his hearing, and in the hearing of his People, that wee would neuer liue as wee haue liued: Wee would lye no more, curse no more, beare no more malice: And therefore, what a Iudgement shall wee pull vpon our heads, if wee shall not bee carefull in some good measure to performe it.

Qu. *What is the fourth thing?*

Answ. Fourthly, wee are to marke how the Sacrament workes vpon vs: Whether wee finde our selues the better for it; the stronger to resist sinne: the cheerefuller in Gods seruice, the tenderer to our Brethren: And if it doe not worke; What is the reason of it? Whether want of preparation, or want of reuerence, or want of care afterwards; that the next time wee come, wee may come to better fruite.

Q. *What is the last thing?*

Answ. Wee must not bee long away, but so soone as we feele any deadnesse, or coldnesse, or weaknesse to grow vpon vs: wee are to make recourse hither againe for the recouering of our strength: For as a man in a long iourney had need of many Baites: So the Christian that hath a long

Iourney to goe from Earth to Heauen, from man to God, from Mortalitie to Immortalitie, had need to come oft to the Lords Table to bee refreshed.

Quest. *What is the reason then that some come so seldome?*

Answer. Many of the Passengers doe not feele their need: no, though they bee ready to droppe downe into euery ditch: But such as feele the want, they are carefull to vse the Lords helpe against it.

DEO GLORIA.

FINIS.

BRITISH MUSEUM 6 AU 89

THE SVBSTANCE AND PITH OF PRAYER;

OR,

A BRIEFE, HOLY, AND HEAVENLY EXPOSITION ON THE LORDS PRAYER.

Being the Summe and Marrow of diuers Sermons, written and preached, by that Holy, Learned, Reuerend, and Iudicious Diuine: Mr. IOHN SMITH, late Preacher of the Word, at *Clauering* in *Essex*. And sometime Fellow of St. *Iohns* Colledge in *Oxonford*.

Vprightnesse hath boldnesse.

EPHES. 6.18.

Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseuerance, and supplication for all Saints.

And for me, &c.



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BRITISH MUSEUM

AN EXPOSITION ON THE LORDS PRAYER.

MATTH. 6.9.

After this manner therefore pray yee. Our Father which art in heauen, Hallowed be thy Name.

Thy Kingdome come, Thy will be done, in earth as it is in heauen.

Giue vs this day our dayly bread.

And forgiue vs our debts, as we forgiue our debters.

And leade vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power and the glory, for euer, Amen.

HAuing already ſpoken of the firſt part of Chriſtian profeſſion: the ſecond followeth, and that is *Prayer*, wherein we can haue no better guide to direct vs, then the Lord himſelfe, nor ſweeter words then thoſe ſo effectuall of our Sauiour Chriſt. There are then two things commended vnto vs in the words of our *Sauiour Chriſt.*

1 *A Duty*, which is, *that we must pray.*

2 *A direction in this Duty*, how, and in what manner we must pray; both which, are implyed in these first words of *Christ*. *After this manner pray ye.*

1 Concerning the *Duty*, two things are required,

1 *What it is to pray?*

2 *Why we must pray?*

Prayer, what it is?

I For the first; *Prayer is a lifting vp of the heart vnto God, whereby we desire things needfull of him, as the welspring and fountaine of all goodnesse.* Whence it appeares, that there are three things remarkeable in *Prayer.*

II *Prayer* is an action or motion of the heart: It is not a mouing of the mouth, or an action of the lips onely; but properly, an action or moouing of the heart; as

1 Sam. 1. 13. 1 *Sam.* 1. 13. *Anna* prayed in her heart, but her mouth spake not. So

Psal. 20. 4. *Psal.* 20. 4. the Prophet prayes; *And grant thee according to thy hart, &c.* So

Ephes. 5. 19. *Eph.* 5. 19. the Apostles words are, *Speaking to your selues in Psalmes & Hymnes, and spiritual songs, singing and making melody in your heart to the Lord.* So that *Prayer* must needs haue the working of the heart, for if it come not from thence, if that be not moued to pray, it is but lip-labour, and an idle sound; It is no prayer, because in prayer, there must be a mouing of the heart. The Lord by the Prophet,

Hos. 7. 14. complaines of this neglect. *And they haue not cryed vnto me with their hearts, When they howled vpon their*

1 Kings 8. 39. *beds, &c.* and 1 *Kings* 8. 39. *Salomon* prayeth to God, that when any man prayeth, the Lord would giue vnto him, as hee knoweth his heart. For the Lord onely knoweth the hearts of the children of men. By which it is euident, that the Lord accounteth not of that prayer which comes not from the heart.

Oh that men of this world did well consider this, they thinke that if they tumble out words of prayer, though their mindes wander and are vnstedfast, though their thoughts be vpon other things, though their

hearts

hearts be transported with diuers wanderings, yet they pray vnto God. But the truth is, that as Prayer is an Action and Motion of the Heart, so if the Heart doe not ioyne in prayer, though a man vse words neuer so oft, hee cannot truely say that he doth pray. Nay, I would this were the fault of the world onely, that euen the good seruants of God did not faile in this: For surely, the best men haue their stragglings and wanderings in prayer. Let a man come to prayer, and hee shall haue much adoe to hold his heart fast vnto God. As the fowles troubled *Abraham* in his sacrifice: So a number of by-thoughts are ready to trouble vs in prayer. Wherefore euery good seruant of God must accuse himselfe for this, and pray to God for grace, & strength to amend it. As *Abraham*, *Gen.*22.5. vsed his seruants and his Asse to helpe him in his iourney, but when hee came to Mount *Moriah* (the place of worship) then he discharged them, and left them a farre off: So worldly thoughts are tollerable and lawfull; if we vse them as seruants, to carry vs through this our iourney from *Earth* to *Heauen*. But when we come home to prayer, to present our selues before the Maiesty of God; then we must dismisse, and discharge them. So that this is the first thing to be obserued in *prayer*, that *Prayer is an action or motion of the heart*.

*Gen.*13.11. Fowles.

Abrahams seruants. *Gen.*22.5.

The second thing in prayer is, that *Prayer is a motion of the heart, as it is lifted vp and eleuated vnto God with intentiuenesse and deuotion*, according to that which *Dauid* saith, *Psal.* 5. 3. *In the morning will I direct me vnto thee, and I will waite*: and *Psal.* 25.1. *Vnto thee, O Lord! will I lift vp my soule, &c.* Thus in *prayer*, there must be alwayes an earnest lifting vp of the heart vnto God, that whereas our affections ordinarily dwell here below, by prayer, they must be carried aboue *Sunne* and *Moone*, and *Starres*, to the very Throne of grace, to seeke things needfull at the hands of God. A

*Psal.*5.3. *Psal.*25.1.

Damasc. lib. 3. Cap. 24. learned Father defines Prayer to be nothing but *a mounting vp of the heart vnto God.* So that prayer is like the Fiery Chariot. fiery Chariot, in wch *Elias* was transported from earth into heauen: euen so by Prayer, we are carried out of our selues, out of this world, and all worldly things, to be present with God in the highest heauens. So that there must be speciall excitation of the Heart in Prayer, that thereby we may come neerer vnto the Lord himselfe: which is the second thing to be obserued in Prayer.

3 The third thing in Prayer is, *that we be carefull to desire things that be needfull,* as *Psal.* 10.7. *Lord, thou hast heard the desire of the poore, thou prepare*st *their heart, &c.* Psal. 10.7. and *Psal.* 27.4. *One thing haue I desired of the Lord, &c.* Psal. 27.4. So *Psal.* 38.9. *Lord I powre my whole desire before thee &c.* So that in euery prayer there must be an earnest desire: whence we may consider two things in Prayer.

1 *A sense and feeling of our owne miseries and wants.*

2 *An earnest desire to haue them supplyed.*

1 Concerning the first, *there must be a feeling and former apprehension of our wants.* By which meanes, a man shall the willinglier pray for a supply of the same. If we doe not find the Feauer, feele the fits, be not pressed with it, as with a heauy burden; no man will seeke to the Phisitian, that is not sicke; care for a fire, that is not a cold; creepe to a fountaine, that is not a dry: So there must be a sense of want and misery, before men be induced to pray: The blind men in the Gospell, cryed after *Christ, Matth.* 20.10. Matth. 20.10. and why? because they had a sense of their owne misery, that made them cry. Others should haue seene the saluation of God, blessed the meanes of their Redemption that God had sent into the world. But oh! as men buried in darkenesse, they could see nothing: onely the sense of misery makes men

men cry vnto God. So *Exod.* 17. 4. *Moſes* cryed vn- *Exod.* 17. 4.
to the Lord, &c. the ſenſe of danger thus ſet him on.
O Lord (ſaith he) *theſe people be ready to ſtone me, &c.*
Thus we ſee, it muſt be a ſenſe and feeling of our miſeries and wants, which muſt driue vs to prayer.

There muſt be an earneſt deſire to haue them ſupplyed; 2
for though a man ſee his wants, and yet doth not regard them, nor wiſh or indeuour to haue them releeued, this man will neuer pray to God; ſo that it is not enough for a man to haue a ſenſe and feeling of his wants, and to buſtle vnder them, and hang downe the head as a bulruſh, but he muſt earneſtly deſire and ſeeke ſupply for them at the hands of God. So *Iehoſhaphat* ſayes, 2 *Chron.* 20. 12. *O Lord, we be not able to ſtand,* 2 *Chron.* 20. 12.
but our eyes are towards thee, &c. So *Iam.* 1. 5. *If any* *Iam.* 1. 5.
man lacke wiſedome, let him aske of God, &c. So that in prayer there muſt be a deſiring of needfull things at the hand of God. For as ground when it is dry, opens it Ground.
ſelfe into clefts and cranies, and gapes towards Heauen, as though it would deuoure the Cloudes. So muſt the true Chriſtian be affected in prayer, earneſtly deſiring the ſupply of his wants at the hands of God. Thus it appeares, a man may ſpeake words of prayer a hundred times, and yet neuer pray truely, if his heart be not diſpoſed and affected to God. Prayer being (as I haue ſaid) firſt, a motion of the heart; ſecondly, not euery motion, but that which is eleuated and lifted vp to the Lord; thirdly, not euery lifting vp of the heart, but whereby we deſire things needfull; fourthly, there muſt be a ſenſe of our wants; fiftly, and laſt of all, yea, chiefeſt of all, an earneſt deſire to haue them ſupplyed. And thus, as when many hands lift at a burthen. It is Many hands,
the eaſier heaued vp; ſo when all theſe concurre together, Prayer is the more fully made, and the better accepted.

2 The second generall thing in this Duty of *Prayer*, is,

General point in prayer.

Why we must pray?

For though the bare words of Christ might bee enough for vs, and we should answer all temptations, as the lame man answered the *Iewes*: *Iohn* 5. 11. *Hee who healed me, said vnto mee, Take vp thy bed and walke.* So we may say, Hee who healed me with a plaister of his owne blood, Hee that deliuered me by his owne death, and payed the ransome for my sinnes: *ipse dixit mihi*: He said to me, *Pray thus, &c.* Yet because much subtilty and infirmity lies in the heart of man, I will a little enlarge my selfe in this point, though I say this answer might be enough for vs.

Iohn 5.11.

First then, there be certaine *Obiections* to be answered *Why we need not pray*: Secondly, we will shew the *Reasons, Why we ought to pray.*

The *Obiections* that may scale the heart of a man, and put in his heart that he need not pray, are two:

Obiections against Prayer, answered.

The first is: *Because no man can make any change or alteration in the Lord, Malach.* 3. 6. *Ego sum Deus, & non mutor, &c. I am the Lord, I change not.* Therefore if we cannot change God with our prayers, to what purpose is it that we should pray?

Malac. 3.6.

1 Obiection answered.

I answer, we pray not to make a change in *God*, for *God* is vnchangeable, *but we pray to make a change in our selues*; that we may be capable of that goodnesse, kindnesse, and mercy, &c. that is in God. A man that stands in the Sunne with his eyes shut, If hee desire to haue the sight of the Sunne, he must not thinke to haue it by making any change or alteration in the Sunne, but he must make a change and alteration in himselfe; open his owne eyes, lift vp his owne eye-liddes; and then see the comfortable light of the Sunne that shines about him:

Sunne, eyes shut.

him: Euen so, if a man would participate of those precious and rich things that are in God; the way is not to thinke by our prayers to make any change or alteration in Him, but to make a change in our selues, Draw our hearts and affections neerer vnto God. As an ancient Father well obserues, where he most excellently well opens the very same point, &c. *Dionis. cap. 3. de Diuis Nominibus. Sicut si quis stans, &c.*

The second Obiection is; *All things are decreed of God, &c. So that if God haue decreed this or that, then whether we pray, or pray not, It matters not, for nothing can alter the Decree of God.*

2 Obiection answered.

I answer as a learned man saith; *Whatsoeuer God hath decreed, he hath decreed nothing without meanes to effect the same.* For God hath not onely decreed the particulars, &c. but God hath also ordayned, that by such and such meanes, we should be led vnto the ends. Now because prayer is a meanes, and a speciall meanes to accomplish the Decree of God. Therefore we must pray, for this doth not take away prayer, but confirmes it rather. For example, God decreed to prolong *Hezekiah's* life, &c. and yet the prayer of *Hezekiah*, was a subordinate meanes to accomplish the Decree of God, & seruing to that purpose. Take another example, *Acts* 27. 31. God had decreed to saue all in the ship, but how? by meanes of the ship, for when the Master and Souldiers would haue fled into the Boat; The Apostle *Paul* told them, that vnlesse these tarried also, they could not be saued. So to apply this vnto our purpose; God hath decreed to giue such and such blessings, comforts, and graces to his Saints, and yet not to giue them but by the meanes of prayer, &c. So that if we will not vse prayer, we must not looke for any thing to be either granted or obtained. *2 King 20. 5.* *Act. 27. 31.*

Hauing thus dispatcht these Obiections, come wee

Reasons why we must pray. *Psal.* 50.15.

we to the Reasons, *Why we must pray?* First, *Because it is the commaud of God*; that we *should pray, Psal.* 50.15. *Call vpon me in the day of trouble, and I will heare thee, &c.*

Luke 22.46.

So *Luke* 22.46. *Why sleepe yee? arise and pray, least yee enter into tentation.*

Iam. 5.13.

And *Iam.* 5.13. *If any man be afflicted, let him pray, &c.* So that it is a cleare Commandement of God, that *we must pray.* Now as we make a conscience of any of the Commandements of God. So also we must learne to be conscionable in this. There is no man but will make some conscience of stealing and killing, and why because he knowes God so commands him. Now you see it is the Commandement of God to pray, let it then be our care to performe it accordingly; and more then this, it is such a Commandement of God, as that no man can excuse himselfe, if he neglect it. And therefore (saith *Augustine*) *Thou needest not giue almes to the needy, because thou hast not wherewithall to relieue them. Thou needest not come into the Congregation because thou art diseased, thou needest not visite the sicke, because thy strength will not beare it*; but there is none so poore, so lame, so needy, so weake in the body, but he must pray; so that if we doe not pray, let vs looke for nothing at the hands of God.

Augustine.

2 Reason, why we must pray. *Marke* 11.24. 1 *Iohn* 5.14.

Secondly, *Because it is the meanes to conuey all the blessings of God vnto our soules*; for Prayer is the very key whereby we open all the Treasuries and storehouses of Gods power and goodnesse: Christ saith, *Marke* 11.24. *Whatsoeuer yee aske of God in prayer, beleeue, &c.* So 1 *Iohn* 5.14. *This is the confidence that we haue in him, that if we aske any thing according to his will, hee heareth vs.* So that Prayer is a meanes to conueigh all graces and blessings vnto our soules. The woman of *Samaria*, *Iohn* 4.11. saith to *Christ*, *The Well is deepe, and thou hast nothing to draw*: but God be thanked, though the Wel of Gods goodnesse be deep, yet we haue somewhat to draw with: the holy bucket of prayer will

Iohn 4.11.

Deepe well.

diue

diue into the depthes of God, and fetch vs waters of comfort from them, yea search the very loweſt bottome of grace that is in God: as diuers of the Fathers well obſerue. So that theſe things are euident inducements to euery Chriſtian man to pray. For as, if there were a goodly fountaine, that feeds a whole towne, yet if men haue not veſſels and pipes to carry water home vnto their houſes, they were neuer the better. So, though there be a Fountaine of goodneſſe in God, yet prayer is the meanes to conueigh it vnto vs, and bring it home vnto our ſoules, &c.

Auguſt. Aſcendit Precatio, & diſcendit miſericordia.
Gregor. Oratio in terra: o pater in Cœlo &c.
Chryſoſt. Hom. 53. ad P. idem.
Feeding fountaine.

Thirdly, *Becauſe it is the note of a wicked man not to pray, Pſal. 14. 4. Dauid* ſaith plainely, *They call not vpon the Lord, &c. Iſaiah, 64. 7.* Notes, that it was a great ſigne of the calamity of the Church, when the *Chaldeans had taken away the riches of the Temple*, and the daily ſacrifice ceaſed. Euen ſo it is a ſore ſigne of Gods diſpleaſure, when the daily ſacrifice of prayer ceaſeth. It is with a Chriſtian then, as when the *Chaldeans* had taken the Temple. For then the Diuell doth dangerouſly poſſeſſe the heart of a man, and carries it quite away from God, as a child is carried in ones armes, and layed whereſoeuer the ſtronger party liſteth.

3
Reaſon, why we ſhould pray.
Pſal. 14 4.
Iſa. 46. 7.
Temple robbery.
Child weake.

Fourthly, *Becauſe all our labours and endeuours are but in vaine without Prayer*, as *Iam. 4. 2. Yee fight and warre and get nothing, becauſe yee aske not, &c.* So that all our labour is loſt, if we haue not prayer to attend the ſame. Thus we ſee *Abrahams* ſeruant, when he went about a buſineſſe of his Maſters, prayed vnto the Lord, *Lord ſend me good ſpeed, &c.* And *Iſaac* hauing ſent his ſeruant about a wife, he in the euening went out into the field to pray vnto God: as knowing all his labour was nothing without the Lord. Now theſe goodly examples are for vs to follow; that whenſoeuer we ſtand in need of any bleſsing, we ſhould powre out our prayers vnto God.

4
Reaſon, why we muſt pray.
Iam. 4. 2.
Gen. 24. 12. and 26.

Seed sowne. God. A certaine man, we read, once sowed good seed, but neuer could haue any good corne, at last a good neighbour came vnto him, and reasoned what should be the cause, he sowed so good seed, and reaped so bad Corne? why truely said he, I giue the land her due, good tillage, good seed, and all things that be fit: why then (replyed the other) it may be *you doe not steepe your seede*: no truely, said the other, nor neuer heard that seed should be steeped. Yes truely, said the other, but I will tell you how? *It must be steeped in Prayer*; when the party heard this, he thankt him for his good counsell, put it home to his conscience, reformed his fault, and had as good Corne as any man. Thus haue wee heard of the Commandement to pray; the first maine point in the Preface.

Now come we to the second maine Branch, which is,

Our Direction how to pray.

Wherein, there are two things to be considered.

1 *Why Christ giues this Direction?*

2 *What the Direction is.*

For the first, why *Christ* giues a direction, there bee three Reasons of it.

1 Reason why Christ giues a direction to pray. *Luke* 11.1.

First, *To helpe the weakneſſe of such as cannot pray*: This reason is touched, *Luke* 11.1. where when *Christ* ceased praying, one of the Disciples came vnto him, saying. *Master, teach vs to pray, as* Iohn *also taught his disciples.* Whereupon *Christ* deliuered this forme of prayer to them. So that as I say, It was to helpe the weakenesse of such that are not able to vtter their own thoughts and desires. Therefore *Christ*, as he puts good thoughts in our hearts, by his holy Spirit: so here hee puts

puts good words into our mouthes; yea the words of prayer. So the Lord, *Hos.* 14. 3. Hauing exhorted the people to repent, puts the very words into their mouthes saying, *Take vnto you words, and turne to the Lord, and say vnto him, Take away all iniquity, and receiue vs graciously, so will we render the calues of our lippes.* In *Gen.* 47. 12. It is said of *Ioseph* that he nourished his Father and his Mother, and all the household; yea, put meat into little childrens mouthes. So doth the true *Ioseph*, the Lord Iesus, he doth put euen meate into the mouthes of his children; that is, hee doth put the very words of prayer into the mouthes of such as cannot pray.

Hosh. 14. 3.

Gen 47. 12. *Iosephs* Piety.

There hath been a question, whether a man may vse a set forme of prayer, or pray vpon a booke.

Quest.

But the question need be no question amongst vs, for we see by Christs example; If a man haue not the gift to vtter prayer in his owne words, better vse another mans helpe, then quite to omit such a worthy duty.

Ans.

The second reason why Christ giues a direction to pray, was, *To correct a number of errours, and obliquities that be in prayer.* This is the reason that is giuen, both in this place, and chap. 7. where Christ saith, *Be not as the Heathen, but after this manner pray yee, &c.* So the Lord prescribeth this forme of prayer, as a correction of the abuses and corruptions which otherwise might creepe into our prayer. Saint *Paul* saith, *Rom.* 8. 26. *For wee know not how to pray as we ought, &c.* For howsoeuer we can speake wisely in the eares of men, yet wee are the veriest fooles in the world when we come to speake vnto God. And so (as I haue said) to helpe the errors and defects of prayer, our Sauiour Christ hath giuen vs a direction how to pray; for as *Cyprian* saith, *Hee who hath giuen life, hath also taught vs how to pray.* Diuines shew, that the inward intent without the action

2 Reason why Christ giues a direction to pray.

Rom. 8. 26.

Cyprian.

on, is as much as the action it selfe, for though the action be good, yet if the manner be not so also, God will not accept it. *Isai.* 58. 3. The people say, *We haue fasted and punished our selues, &c.* but the Lord saith, *Yee fast to strife and debate, and to smite with the fist of wickednesse, &c.* So though that the action be good, yet because the manner of performing it was not, God did by the Prophet reprehend it. So 1 *Chron.* 15. 13. *Dauids* action was good, when he sought to bring vp the Arke, but because the manner was not good, because he did not seeke God deuoutly, but put Gods Arke vpon a Cart, whereas it should haue beene carried vpon Priests shoulders, the Lord made a breach amongst them, &c. So that we see in regard of gracious acceptation, the manner of the action is as much as the action it selfe. And thus we may not onely pray, but wee must pray, to acceptation, and keepe a due manner in our prayer.

Isa. 58 3.

1 *Chron.* 15. 13.

3 Reason why Christ giues a direction to pray. 1 *Iohn.* 14

The third Reason is, *That we might haue the greater assurance that God will heare vs when we pray, &c.* As 1 *Iohn* 5. 14. *This is our assurance, that if wee aske any thing according to his will, he heareth vs.* Now no man can doubt, that when we follow Christs direction, wee aske according to Gods will, and so no question but God will heare vs. When the woman of *Tekoah* made a report to *Dauid*, concerning *Absolom* his sonne, *Dauid* said, *Is not the hand of* Ioab *in this?* which when hee vnderstood that it was so, *Dauid* did the better accept of it: Euen so, when a poore Christian comes to prayer vnto God, and the Lord saith, *Is not this tongue taught by Christ? Is not Christ a counseller in this action?* we may thinke the Lord will the rather entertaine and accept of it. Saint *Cyprian* saith, *As the Lord our Master hath taught vs*: and of prayer. *It is a friendly, and a familiar kind of prayer, to intreat God with his owne words. When any one prayes, the Lord knowes the words of his Sonne.* So

Woman of Tekoah.

2 *Sam.* 14. 19.

Cyprian.

you

you see the Reasons, why it pleased Christ to giue a direction in prayer: First, to helpe the weakenesse of such as cannot pray: Secondly, to correct a number of errours in prayer: Thirdly, that we might haue so much the greater acceptation with God.

Now we come to the second thing in the subdiuision.

2 *What this Direction is.*

Which followes in these words: *Our Father which art in Heauen, &c.* Of this direction there are three parts. 2 Maine Branch.

1 *The Preface.*
2 *The Petitions.*
3 *The Conclusion.*

First, There is a Preface, for our *Sauiour Christ* doth not set downe the Petitions abruptly, but he first begins with a solemne Preface: and why with a Preface? to shew that there must be a prouision for prayer, a disposition of our selues, and a composing of the affections before we pray. We may not bluntly rush vpon this holy Duty; but come forward with deuotion, reiecting all worldly thoughts, and prepare our selues before we pray, *Psal.* 10. 17. *Thou preparest their heart, thou bendest eare vnto them*, *Psal.* 108. 10. *O God my heart is prepared.* So that there must be first a Preparation of the Heart: Now there be two Reasons, why we must be prepared in our hearts for prayer. *Note.* *Psal.*10.17. *Psal.*108.10.

1 *In regard of God.*
2 *In regard of our selues.*

First, In regard of God, *That we may come with holy reuerence before him*; for because it is not a mortall 1

man,

man, or earthly power, that wee haue to deale with in prayer, but a glorious and great God, before whom we ought to tremble, before whom the very Angels ſtand with an awfull regard and reuerence; at the feete of whoſe Throne, all Kings of this world caſt downe their Crownes; therefore ſo we muſt haue the more care, how and in what ſort we come before him. If a man were to ſpeake to a mortall King, in a matter of ſome importance, how would he labour to fit himſelfe for it: to compoſe his ſpeech, his geſture, all his actions, that there might be nothing to offend. How much more when we, who be but duſt and aſhes, wormes meat and rottenneſſe, come into the preſence of Almighty God, ought we to be prepared and labour ſo to bee compoſed, that nothing offend this great God of ours.

Speech to a King.

2 Secondly, In regard of our ſelues, *Becauſe wee cannot by and by ſet vp our affections, and ſtirre vp our hearts to prayer, as ſoone as we haue occaſion to pray*: as when the Sea is moued and rouzed with the winds, though the wind lye, yet the Sea workes ſtill, a good while after, before it will be calme: And as in the miracle of the Goſpel, the windes were laid at the words of *Chriſt*, which were wont to worke and rage a long while after: So it muſt be with our thoughts, though we haue layed aſide our worldly labour, earthly deſires, luſts, and ſuch like; yet ſome waues are working ſtill, ſome thoughts, cares, and cogitations are about vs, till wee prepare our ſelues otherwiſe. So that there muſt be a ſettling of our affections to prayer before hand. Theſe be the reaſons why it pleaſed our Lord to vſe a Preface to this prayer, to teach vs how to prepare our ſelues to pray, before we ſet about it. For, as in a Clocke, though there be many wheeles, yet the motions and agitations of all, depend vpon the great wheele: So it is in all worldly buſineſſe, all theſe leſſer wheeles of our affaires, and cares of this world, muſt depend vpon this greater

Sea mooued.

A Clocke.

wheele

wheele of Prayer. Thus our heart being settled and prepared to pray, it carries all the rest of the thoughts with it.

Againe, In this Preface, we are taught three things.

1 *To whom we must pray.*

2 *With what affection we must pray.*

3 *What be the duties required of them that pray?*

First, we must pray, to God onely; For *Christ* he directeth vs to pray vnto our heauenly Father: Thus we must pray vnto none but Him, seeing by Christs owne Rule, we are directed vnto God onely, as in the whole Scriptures is euident, *Phil.* 4.6. *In all things let your requests be shewen to God in Prayer, &c.* So *Iam.* 1.5. *If any of you lacke wisedome, let him aske it of God.* Saint *Paul* shewes the ground of this, *Rom.* 10.14. *But how shall they call on him in whom they haue not beleeued?* Now by the Rules of Christian faith, we are bound to beleeue in none but in God onely, & so our prayers to be directed onely vnto him. Of which there be two Reasons, why the Lord will haue prayers directed onely to himselfe. 1 *Phil.* 4.6. *Iam.* 1.5. *Rom.* 10.14.

First, *That a man might haue an immediate dependance vpon God, and not depend vpon any creature:* or any power of Angels, but vpon God onely: being carried by immediate relation vnto God, as our Sauiour teaches. So Saint *Augustine* shewes: *There is no intermediate nature betwixt God and man:* and so concludes, that we haue but one God Almighty to pray to. 1 Reason why Prayer must be directed to God onely. *August. lib. de vera Religione, cap.* 55.

Secondly, GOD would haue all prayer directed vnto him, *That hee onely might bee knowne to bee the fountaine of goodnesse, and the spring of all good things.* For, howsoeuer by his seruants and other meanes, other blessings and benefits are conueyed vnto vs, 2 Reason why Prayer must be to God onely.

vs, yet in prayer, the Lord will haue vs goe vnto him, as acknowledging him to be the Fountaine, and all other meanes to issue from him. For howsoeuer the Lord affoord meanes, which must be vsed, yet must God blesse the worke, or it will turne to nothing. Saint Paul sayes, 1 Cor. 3. *I haue planted, Apollo watered, but God must giue the increase.* Very Philosophers can say, *Secunda causa non operatur nisi in virtute primæ.* Second causes worke not but by vertue of the first moouer, as wee see in a Clocke; if a man will watch the first motion, and bring it into order, there is no doing with the Leades, or lesser wheeles, but he must goe vnto the great wheele, to deale with it to order all the rest. So, because God is the great Wheele of this world, vpon whose motion, all others doe depend, sensible and insensible, earthly, and heauenly; *If in our first labour wee make our stay vpon God, there will quickely be a stay in any of the creatures that be out of order.* And so because all efficacy and workings in all effects, is from the Lord, and all instruments and meanes can worke no further then it shall please him to worke by them: our Sauiour would haue vs likewise to goe onely vnto the Lord himselfe, who is the principall agent and workeman for our good.

1 Cor. 3.

A Clocke.

Vse. Now if all prayer, by the rule of Christ, be to be directed vnto God alone. Then it is vtterly vnlawfull to pray to Saints, Angels, or any other Creature, Power, &c. but to God onely. Yet here the Papists confute themselues, saying: In effect they come before God, for all the meanes as they vse (as they say) doe depend vpon God. *Bellarmine* in the name of all the rest, vndertakes to cleare this: That they doe neither pray to Angels, or Saints for any thing, as the giuers and authors of any thing, but that they should pray for vs. But we see the words of Christ are directly against it, for he sayes plainly, when ye pray, pray in this manner:

1 *Lib. de Inuocatione Sanctorum. 1. 20.*

Sic

Sic Orate, &c. ſo pray, &c. not in the Popiſh manner: thus Chriſt, not onely preſcribes a rule, but alſo ſets downe a ſpeciall direction vnto whom we muſt pray, as well as in what order, and with what affection. And for this are all the holy Fathers. *Auguſt. lib. 114. Enchirid. Maledictus, &c. Chryſoſt. Hom. 9. Quando orat quis, &c.*

The ſecond thing is, *With what affection we muſt pray:* which may be ſeene by the two attributes giuen to God. Firſt, that he is here called *Our Father.* Secondly, that he is ſaid to be *In heauen.*

Now, in that he is called (*Our Father*) this may teach vs two things. Firſt, *That we muſt pray in faith,* that is, with an aſſured truſt and confidence, that wee ſhall be heard; for if God be our Father, we need neuer doubt, but we ſhall finde louing and fatherly affection in him, for there is no father ſo ready to heare the requeſts of his children, as the Lord is to heare vs in all our deſires. So he ſayes, 2 *Cor. 6. vlt.* I will not onely (ſaith God) take the title vpon me, and appellation of a Father, but I will be a Father, you ſhall find in me all the affections of a Father, yea, and that more plentifully, then any father can haue. As the Lord will heare vs, ſo vpon this ground, we muſt pray vnto him in faith, that is, with a full aſſurance that we ſhal be heard when we pray. Thus we haue it, *Iam. 1. 6. If any man aske in faith, he ſhall receiue.* And Chriſt himſelfe ſaith, *Marke 11. 24. Whatſoeuer ye aske in prayer, beleeue, and yee ſhall obtaine it.*

1 Affection, wee muſt pray in. 2 *Cor. 6. vlt.* *Iam. 1. 6.* *Marke 11. 24.*

But now, here ariſeth an obiection, how can we aske and pray in faith, that is, with a ſound comfort and aſſurance that we ſhall be heard, ſeeing many times the Lord giues not to his deareſt children that which they pray for. *Obiect.*

I anſwer, as *Auguſtine* ſaith, *Non audit Dominus ad* *Anſ. Auguſtine.*

voluntatem noſtram, &c. God doth not alwayes heare according to our will, but in that he knowes to be beſt and meeteſt for vs. As when a Chirurgion layes a Corraſiue, or a burning Iron to a ſoare, the Patient feeling it to ſmart, cryes out, and would haue it remoued, the Chirurgion heares him, but lets it tarry, and the Patient lye ſtill. *He heares him to his health and recouery.* So ſaith another, *Mothers rubbe their children there for their health, although they rore and cry againe*: yet for all that they doe not ſpare them: and why? it is for their health, &c. So muſt we thinke and conceiue, that when God doth not heare or grant our requeſts, *he heares ſo farre as it is for our good*, though he doe not heare vs to our wils. *For it is a dangerous thing to bee heard according to our deſire.* Becauſe thus Chriſt heard the Diuell, when he ſuffered him to enter into the heard of ſwine, or we may ſay thus: *This is not the greateſt mercy to be heard according to our will, but this, to be heard for our profit, when God giues vs that onely which is beſt for vs.*

A Corraſiue.

Mothers diligence and loue.

2

Secondly, *That we muſt pray in loue.* For Chriſt inſtructing vs to ſay (*Our Father*) would teach vs loue and charity; that is, not onely to pray for our ſelues, but alſo in the behalfe of our brethren; for this is a duty requiſite in our prayers, to take in the whole Communion of the body of Chriſt, that euery one may haue a part in our prayer. So holy men of God haue done before vs, *Dauid* ſaith, *Pray for the peace of Ieruſalem, Peace be within thy walls, and proſperity within thy Pallaces. He prayes God to heare the prayers which he made ſpeaking, and praying, and confeſſing his ſins, and the ſins of his people.* Whereupon an Angell came flying vnto him. *Pray one for another in the time of trouble.* Thus by the rule of Chriſt, we muſt not onely pray for our ſelues in faith, but for our brethren alſo, in loue and compaſsion, and fellowfeeling of the wants & needs one of another. When many ſhips Trade and Traffiicke vpon the ſea, ſome

Affection we muſt pray in.

Pſal. 122. 6.

Dan. 9. 20.

Iam. 5. 16.

Ships trading.

ſome goe for one thing, and ſome for another, ſome goe to one place, and ſome to another; and yet all tends to the good of the Countrey. So it is in the prayers of the Saints, ſome pray for one thing, ſome for another, ſome for grace, ſome for remiſsion of ſinnes, ſome for peace of conſcience, ſome for temporall bleſsings, and yet all in the end for the good of the Church.

I ſhould now come to ſpeake of the Duties of them that pray: but firſt I muſt a little enlarge my ſelfe in the former of Faith and Loue, which ſhould haue beene touched before.

Faith, being a maine pillar and foundation, whereupon this building of prayer conſiſts, yea, ſuch a one as I may truely affirme, *Sine qua non:* Ere I goe further I will ſhew two grounds of Faith. Two grounds of Faith.

1 *A perſwaſion of the power of God that he can.*

2 *A perſwaſion of Gods willingneſſe, that hee will helpe vs.*

For if we doubt, either of his power, that he cannot, or his will, that he will not helpe vs, though he be able, We can neuer pray in Faith; that is, with vndoubted aſſurance that God will heare vs. And becauſe the greateſt queſtiō is, of the will of God, for not many (eſpecially amongſt Chriſtians) I ſuppoſe, doubt of the power of God. *Chriſt* firſt reſolues and ſettles vs in that point, and ſhewes that God is (*Our Father,*) and becauſe he is our Father, we ſhall be ſure to find a moſt fatherly affection in him, that no father ſhall be ſo ready to heare the requeſts of his children, as the Lord will be to heare vs in all things we pray for. So that this is one ground of our Faith, not to thinke we come vnto God as vnto a ſtranger that doth not reſpect or regard vs in our needs; but we come to him as to a Father and one

that doth loue vs, tenders vs, and will be as ready to releeue vs, as the deareſt friend we haue in this world. So *Dauid* ſaith, *Pſal* 103.13. *As a father pittieth his children, &c.* And *Malach.* 3.17. *I will ſpare them as a man ſpareth his owne ſonne that ſerueth him.* The *prodigall ſonne*, when he had ſlipt away from his father, and naughtily ſpent all he had, he had no hope to returne with any comfort but this; *Ibo ad Patrem, &c. I will goe to my Father, &c.* Howſoeuer I haue been a bad and a lewd child, yet I thanke God I haue a good Father to goe to. This now is our very caſe: Alas wee haue runne away from God, as farre as euer did the Prodigall ſonne from his father; we haue ſpent all, we haue nothing left by our bad husbandry: onely wee haue this hope and comfort remaining, that ſtill we haue a good Father to goe to: God is our Father, who will heare vs, receiue vs, releeue vs, and this (as I ſaid) is the ground of a Chriſtian man, that he may pray in faith: which thing holy men, in their prayers haue much regarded. *Iſa.* 63.16. *Though Abraham be ignorant of vs, doubtleſſe thou art our Father, &c.* and *chap.* 64.8. *But now, O Lord, thou art our Father, wee are clay, &c. worke of thy hands.* Yea, our *Sauiour Chriſt* himſelfe, in this very Preface of Prayer, argues from the very diſpoſition and nature of an earthly Father, *Matth.* 7.9. *For what man is there, if his ſonne aske bread, will hee giue him a ſtone, &c.* from whence his inference is: *If yee then, being euill, can giue good things to your children who aske, &c. how much more will your Father which is in Heauen, giue his holy Spirit vnto thoſe who aske it.* So that this needs muſt be a goodly comfort vnto a poore Chriſtian to conſider of, becauſe it is our Father, not a ſtranger, our good Father, our louing and compaſſionate Father that deales with vs, ſo that wee ſhall eaſily find him inclined to goodneſſe and mercy towards vs. Many places of Scripture doe inlarge this, and all to ſtrengthen our faith, and make vs come the readier vn-

*Pſal.*103.13. *Malach.*3.17. *Iſa.*63.16. and chap.64.8. *Matth.*7.9.

to

to God, *Pſal.* 27.10. *Though my father and my mother* Pſal.27.10.
ſhould forſake me, yet the Lord will gather me vp, &c. Iſa. Iſa.49.15.
49.15. *Can a woman forget her child, and not haue compaſsion vpon the ſonne of her wombe? Yea, they may, &c.* Where the Lord himſelfe ſhewes, and ſayes that hee will not forget vs: ſo that knowing this loue, care and tenderneſſe of the Lord, & that he hath this fatherly affection in him, we may well thinke, the Lord will be moſt ready to heare and helpe vs in all that we pray for. Alas, they that be not thus perſwaded, that God hath ſuch a heart, boſome, and bowels of loue open vnto vs, that he hath a fatherly care and compaſsion towards vs; he, I ſay, that hath not this ſweet and comfortable apprehenſion of God, that knowes not God to be a Father to him, muſt needes make faint and cold prayers vnto God. But whoſoeuer ſhall be perſwaded in his ſoule, that the Lord is become a Father vnto him, accepteth of him as his ſon, what is it, but that ſuch a man may hope for at the hands of God, which (as I ſaid) is the firſt ground of our Faith; *viz. A perſwaſion that God will heare vs when we pray vnto him.*

The other ground of Faith is, *A perſwaſion of the power of God:* for if he be willing to helpe, and yet not able, as wanting power, what are wee the better? but remaine euen weake people; ſuch as *Iſaiah* ſpeakes of, *Chap.* 3.7. *In that day he ſhal ſweare, ſaying, I cannot be an helper, for there is no bread in mine houſe:* And it makes vs vncomfortable in that we goe about; but *Chriſt* ſheweth that all power abideth in God, and all things are ſubiect vnto him, whether in Heauen or in Earth, or vnder the Earth; yea, he rules and gouernes all, and is able to ſupply whatſoeuer man ſtands in need of. As may be ſeene, *Pſal.* 50. throughout: and *Pſal.* 115.3. *But our God is in heauen, he doth whatſoeuer he will:* and *Deut.* 33.26. *There is none like God, O righteous people, which rideth vpon the Heauens for thy helpe, and on the* 2 Ground of Faith. Iſa.3.7. Pſal.50. Pſal.115.3. Deut.33.26.

Cloudes in his glory, &c. So that in truth all that he doth, is to shew forth his goodnesse and power in helping vs. Of which he hath giuen sufficient testimony in Scriptures, that he both can and will supply our wants in whatsoeuer we stand in need of. Indeed earthly fathers they may be willing to helpe their children, but they
2 *King.* 9.14. are not alwayes able, as we may read, 2 *King.* 9.14. When the little child cryed out to his father, *My head, my head*; he could doe no more then command one to carry him vnto his mother, and so the child died: but the Prophet came, and by the power of God restored him. So in all things else the power of God, as it is manifest in things aboue our reach, so it is extended euen in this world, when it pleaseth him to fulfill all things that men can desire. And therefore wee see the
Matth. 8.2. *leper* cryed out, *Matth.* 8.2. *Master if thou wilt, thou*
Psal. 8. *canst make me cleane.* So *Dauid*, *Psal.* 8. attributeth all things to the power of God. Yea, *Christ* himselfe, con-
Matth. 14.36. fesseth this in his prayer, when he saith, *Matth.* 14. 36. Father, *Omnia tibi possibilia*, all things are possible to thee. So that these be the two pillars of faith, to aide and giue wings to our prayers. A perswasion both of the will and power of God to helpe vs: thus haue we done with that first affection we must pray with; *in Faith*,

The second affection we must pray withall, is loue; for Christ teaches vs to say (*Our Father*) and not my Father, (*Giue vs*) not me; teaching thereby that wee must not pray for our selues onely, but for others also. We must take in the whole body of Saints, all that loue God: all that thinke God their Father, yea, all the
Psal. 122.6. *Iam.* 5.6. world that are the children of God. So *Dauid*, *Psal.* 122.6. saith, *Pray for the peace of Ierusalem*: and *Iam.* 5.6, *Pray one for another, &c.* So that Christians must not onely pray in faith, but in loue, and that for the communion of the whole body of Christ, whereof he himselfe

himselfe is a member: for as the sicke man in the Gospell, when he could not come vnto Christ (*Marke* 2. 3.) vpon his owne legges, though his faith was great, and that hee beleeued Christ could heale him; was borne vpon the shoulders of foure men, who let him downe at the house top, and brought him to the presence of Christ: So must we doe by our brethren, howeuer they can pray in faith themselues, yet must wee pray in loue for them. If this course were kept amongst vs, that we did thus pray one for another; O what a comfort would this be to afflicted and distressed soules, to think that whensoeuer they went about to pray vnto GOD, there were many thousand hands and hearts lifted vp to God in their behalfe. I am perswaded it would much animate euery Christian to goe forward in this Christian duty; thus you may see, how efficacious this affection of loue is, but hereby is not meant euery sudden wish for the good of some particular persons, or priuate respect of friends, riuals, allyes, acquaintance, or such like, wherein we may exercise our selues; but the generall care of the Church of God, and loue to our brethren, as hauing feeling of our fellow members. Sicke man. *Marke* 2.3.

3 Affection to pray with.

The third affection that we must pray with, is (*feare*) and that for especiall reasons. First, *Because it is our Father that we haue to deale with.* Secondly, *Because hee is in Heauen, the place vnto which all Maiestie, reuerence and glory is due.*

Now we know that all reuerence is due to our earthly fathers, yea when they are sharpest vnto vs, as *Hebr.* 12.9. *We haue had the fathers of our bodies which corrected vs, and we gaue them reuerence, &c.* So then if our earthly fathers must haue reuerence, much more our heauenly Father; most highly aduanced in dignity and power aboue this world. Wherefore this is a caution for vs, *Eccles.* 5.1. To take heed what we vtter before God, For *He* is in the Heauens. And in another place: *Wee* *Heb.* 12.9. *Eccles.* 5.1.

must

must looke to our feet when we enter into Gods house. For God is not onely a Father, but such a Father that wee haue to deale withall in Prayer: one so eminent and so high lifted vp, that he is as high as heauen, therefore we must labour as much as may be, to be abashed and fall downe before him. So *Abraham*, *Gen.* 18.2. *Bowed himselfe to the ground.* So *Iacob* humbled himselfe, *Gen.* 32.10. To this purpose, *Rudinius* in his History vpon *Gen.* 24. saith thus. If *Rebekah* rode vpon the Camels amongst the seruants, but when she came into the presence of *Isaac* shee lighted downe from the Camels; So must we doe, howsoeuer in the world we beare vp our heads aboue our brethren, and are bold and careless when we are to deale with men; yet when wee once come into the Lords presence, and are to deale with the Lord of heauen and of earth, wee must all come downe from our Camels, be as humble, lowly, and base in our owne eyes as possible we may. If a man would conueigh water from a Fountaine, if hee lay his Leades too high; that is, be not deiected in spirit, stoope in humility, be not low in the Lords sight, he shall be defeated of all the blessings and comforts that he lookes for, so that it must be our care to come into the Lords presence, with all reuerence, Feare, and Humiliation.

Gen. 18.2. *Gen.* 32.10. *Rudinius in Gen.* 24. *Rebekah.*

Water conueighed.

But here the Papists doe so dazzle mens eyes with the greatnesse of God, that they run beyond the marke. On the other side, saying, that sinfull men must not bee so bold to approach and come to Gods presence, but they must send a farre off, and send in others to bee sutors and mediators for them. But our Sauiour Christ shewes vs, that all this high Maiestie of God, must not driue, or chase vs from his presence, but it must onely qualifie vs in our comming vnto God, that we doe not rudely and bluntly rush in before him, but that we come humbly and submissiuely into the Lords presence, abiecting and casting downe our selues, as before a power greater

greater then all the power of this world. It is a distinction that one hath of two sorts of Humility: *Humilitas Immediata, & Humilitas Accepta.*

It was a kind of Humility in *Iohn Baptist*, when hee refused *Christs* offer, *Matth.* 3. 14. saying, *I haue neede to be baptized of thee, and commest thou to me?* but *Humilitas accepta*, was in *Christs* acceptation, that hee would haue it so: and answered him accordingly. So it was humility in *Peter*, *Iohn* 13. 8. *When he said, thou shalt neuer wash my feete:* but *Humilitas accepta*, when *Christ* was content to doe it. So in this case it is a kinde of Humility, when we can say, O I am a sinfull man, I dare not be so bold with such a power; but *Accepta Humilitas*, tels vs, we must doe it, we must come at the Lords bidding, at his commandement. So that this glory of the Lord, must not driue vs from him, but wee must come of our selues, and to him alone, and that with feare and reuerence. *Matth.* 3. 14. *Iohn* 13. 8.

The fourth affection that must be vsed in prayer, is, *That we must come with eleuation of our hearts and mindes as high as Heauen.* For seeing God is in Heauen, our affections must neuer stay till they come as high as Heauen, where God is. And so oft as we pray, so oft in our thoughts, and in our minds, we must rise higher then the cloudes, aboue Sunne and Moone, and all the Stars. *Elias* his story shewes, that hee was carryed in a fiery Chariot into Heauen, euen so must we by prayer bee transported out of this world, to be present with God in the highest heauens. It was a signe betwixt *Danid* and *Ionathan*, when he shot his Arrowes, that if any of them fell short, there was no danger in it, &c. So it is not with our affections, if they be short, and not eleuated and carried vp as high as Heauen, there is great hazzard and danger, that the Lord will not accept, nor regard them. Thus haue we seene, with what affection 4 Affection of Prayer. *Elias.* *Ionathans* Arrowes.

we

we must pray. In Faith, in Loue, with Reuerence, with Eleuation.

Yet ere we come to the *Petitions*, wee must consider certaine *duties* of them that pray.

1 Dutie of them that pray.

First, We must labour for the grace of adoption. For how can we truly call God Father, if we be not his children? Alas, what doe we otherwise, but so oft as we pray vnto God, so oft continually we doe lye in the eares of God. It is like the aggrauation of *Ananias* his sinne, *Act.* 5.4. *Thou hast not lyed vnto man, but vnto God.* So if we come vnto God in prayer, & call him father, and yet be not his children, the very same may be said of vs, &c. Then you see now, what great cause there is, that euery man should labour for this grace of Adoption in himselfe, to repent his sinnes, to lay hold vpon the promises of the Gospell, to be renued by the Spirit of *Christ*, that we may truely call God Father, because now wee haue his true word, if we be his children, he is our Father: yea, we may the bolder goe vnto God, and challenge him of his promise, according to that comfort in *Hosea*, after so many threatnings, *chap.* 1.10. *Yee are the sonnes of the Liuing God, &c.*

Acts 5.4.

Hos. 1.10.

2 Duty.

The second Duty is, *That we must labour to be perswaded of the fatherly care and loue of God towards vs*; that we haue a Father in Heauen, one that doth respect and regard vs. And so whatsoeuer our estate is in this world; though neuer so poore and meane, yet to thanke God, that we haue our honour with the Lord, we may come as boldly into the presence of God, as the greatest *King*, *Prince*, or *Monarch* of the world, as *Malac.* 2.10. *Haue we not all one Father?* and 1 *Iohn* 3.1. *Behold what loue the Father hath shewed on vs, that we should be called the sons of God?* so that as I say, it is our honor, comfort, and happinesse, that what estate soeuer we be of in this world, yet we know, that he who is the Father of *Kings*,

Mal. 2.10.
1 *Iohn* 3.1.

is

is our gracious and good Father, by the meanes and merits of *Iesus Christ*.

The third Duty is, that seeing God is our Father, *Wee endeuour to walke worthy of such a father*; that wee doe not dishonor, and disgrace him by our sins, 1 *Pet.* 1. 17. *And if you call him Father, passe the time of your pilgrimage in feare.* Thus if we proclaime God our Father, then our care must be to walke worthy of him; It is the blame that God layes vpon the *Iewes*, *Ierem.* 3. 5. *Thou hast said thou art my Father, and yet thou doest euill more and more, &c.* So when men will call vpon God as a Father, and yet haue no care to please and obey him, to doe his will and honour him with a true heart; O how shall this one day light heauy vpon their hearts, howsoeuer we doe not feele, or regard it in this world. Thus then, if we call God Father truely, carry in our hearts a setled purpose, neuer to offend him, howsoeuer our owne weaknesses and frailties put vs by; yet the end of our life must be that we walke worthy of such a father, that is, striue with flesh and blood, as farre as possibly we can, to liue in holinesse and righteousnesse, to come to repentance and compunction of spirit, euery day to renue our Couenant, for the amendment of our sinfull liues.

3 Duty. 1 Pet. 1. 17. Ierem. 3. 5.

Hitherto of the Preface, or entrance into this Prayer, the vse of all which may be: first, to reioyce in it as a goodly blessing, that God would vouchsafe to be a Father to such as we be: especially, men so silly and meane in the eyes of the world: secondly, to comfort our selues in this, that what estate or condition soeuer wee be of, yet to thanke God that wee haue a heauenly Father, one that reserues a Kingdome for vs, greater and better then this whole world. So much for the Preface; now come we to the Petitions as they lye in order.

Vse. 1 2

I PETITION.

1. PETITION.

Hallowed be thy Name.

THey be fixe in number, whereof the three first concerne, *The glory of God.*

The last three, *Our owne good.*

In the three former, the first *prayes for the glory of God in it selfe:* the second and third, *pray for the meanes of his Glory.*

First, then we pray for the glory of God in it selfe that the Lord may haue a holy Name amongst vs. The Name of God is most holy in it selfe, *But we pray that it may be holy vnto vs*, that we may giue the Lord glory and honour, which is his due, as God is a most excellent and most high power of himselfe: so we pray that he be so taken and acknowledged, all the world ouer; that the whole world may be ready to stoope and yeeld to the excellent and eminent power that is in God. This I take briefly to be the sense and meaning of this Petition (*Hallowed be thy Name,*) that is, Lord that thy Name may be holy in the hearts and mouthes of all men. In the Petition, we are to consider three things. Meaning

1 *The order of the Petition.*

2 *The discouery of our owne corruption in it.*

3 *What be the speciall graces we pray for.*

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The

1 Thing prayed for, the glory of God.

The order is such, that the first thing prayed for, is the glory of God; that he may haue his glory and honour, whatsoeuer become of all other things of this world: this is the thing we must all care for, that God may haue his honour, may be respected, regarded, loued, feared, &c. Whatsoeuer become of all things in the world, which may teach vs two things.

1 Lesson.

First, that *there is nothing that we must more desire then the glory of God*: We must be contented to let all goe for it, lay downe our liues for it, whatsoeuer become of vs, how soeuer despighted & abused, yet if God haue his glory, be esteemed, and regarded, it is well. For wee see we are here taught to begin all our prayers with the desire of this, before we pray for daily bread, yea, any thing else belonging to our selues: Yea, (as one saith) *Before the Kingdome of God, we pray for the glory of God*: to shew that if we could redeeme the glory of *God* with losse, I say, not of our owne liues onely, but our owne soules, we must bee contented: *I could wish my selfe to be separated from Christ for my Brethren, &c.* as if hee should say, if *God* may haue any glory by it, then I could be contented to redeeme his glory with my life, nay, lose my part of eternall happinesse: as *Moses* wisht, rather then *God* should be dishonoured, to be blotted out of his Booke.

Rom. 9.3.

Exod. 32.32.

2 Lesson.

Secondly, *That we must preferre the glory of God before all other things in this world.* And what end wee seeke, labour for, plead for, desire, or trauell for, we must remember in all to preferre God aboue all, so that how-soeuer we can be patient and quiet in other Cases, yet when it comes to the Case of Gods glory, then we must begin to rouze and stirre vp our selues, so as to haue all our affections inflamed in vs: as *Eliah*, 1 *Kings* 19.14. so to say to our selues. *I haue beene Zealous for the Lord God of hostes.* So did *Hezekiah*, when *Sennacherib* had sent

1 *Kings* 19.14.

Isa. 37.34.

ſent him a rayling letter, he went and opened it before the Lord, as that which more touched him, when the Lord was diſhonoured, then when his kingdome and life was threatned. So *Chriſt* himſelfe that patiently heard all the reſt of the Diuels temptations, yet when he came to take the honour from the Lord: then *Chriſt* begins to rouze vp himſelfe, and chide him. *Auoyd Satan, It is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue*; Thus euen againſt the mightieſt, we muſt ſtand out for the glory of *God*. How lamentable a thing then is it for wicked men, who can let the glory of *God* be troden vnder foot, and ſuffer him to be deſpiſed, diſhonoured and blaſphemed from day to day, and yet let it paſſe as a thing of nothing: O how ſhall we be able to anſwer this another day! or giue an account for it, when *God* ſhall come to iudge vs for our ſinnes? We ſee in the whole courſe of Scripture, *God* is alwayes more ready to ſtirre in our cauſe, when the matter concernes vs, then when it concernes himſelfe. So dealt hee by *Caine*: The Lord let him goe for the wrong he had done to himſelfe, for his bad ſacrifice, for his hypocriticall worſhip; but when he began to maligne his Brother, then ſaid *God* vnto him: What haſt thou done? *The voyce of thy Brothers bloud cryeth vnto me from the ground*. So dealt the Lord by *Pharaoh*, hee was contented to put vp all the iniuries againſt himſelfe; his Idolatry, his blaſphemy, and ſuch like: But when he began to ſtirre once againſt the Church, and the Lords people, then the Lord oppoſed him, and when he would not deſiſt from his crueltyat the laſt, he drowned him and all his hoſte in the Red Sea. Now if the Lord be thus ready to ſhew himſelfe, and ſtirre in our cauſe, then ought we to be much more ready, and rouze vp our ſelues to ſtirre in his, againſt all oppoſitions whatſoeuer.

Matth.4.10.

Gen.4.7.

Exod.3.7.

2 The diſcouery of our corruption.

The ſecond thing conſiderable in this Petition, is,

The discouering of our corruption in it: that is, a neglect of Gods Name, and an immoderate care of our owne: for when wee pray, *Hallowed be thy Name*; there is a secret opposition betweene our name, and the Name of *God:* we be all too carefull of our owne name, to deriue the credit and glory of things to our selues: but Lord teach vs to glorifie thy Name aboue all, and before all.

Gen. 11. 4. *Gen.* 11. 4. Wee reade that the people built a Tower whose top might reach to Heauen, and all to purchase to themselues a Name, but not at all to get any Name vnto the Lord, or inlarge his glory: but for the increase of their owne. This did *Nabuchadnezar* in his pride aspire to: *Is not this great Babylon which I haue built for the house of my Kingdome, and for the honour of my Maiestie.* So that I say, this is our owne corruption that we so neglect the Name of God in his glory, being so carefull of our owne. Thus the Lord complaines of his people, *Hag.* 1. 3. That they built houses for themselues, went into the woods, fetcht home timber, squared it and carued it, to make houses for themselues, but left the house of God vnbuilt. So it is with vs in this case, we can build vp our owne names, doe any thing to grace and honour our selues, but not one amongst thousands, thinks of aduancing of the Name of God: thus doe we all leane too much to the corruption of our Nature; but oh! why doe not the thoughts of *Dauid* come into our mindes. *See now I dwell in a house of Cedar, but the Arke of God dwelleth within Curtaines.* So say thou, I that am but a worme, dust and rottennesse, I that am but a bulrush, in regard of the Lord God, I haue my glory in the world, I am esteemed and regarded as if some body; But what care haue I of *God?* must *God* glorifie himselfe, or not haue glory? He that is so glorious, and affordeth all the blessings we inioy, shall not he be regarded? He that is the Fountaine and Store-house of all things, the glory and beauty of vs all, should not his euer-glorious Name be praised and glorified? Thus

Gen. 11. 4.

Dan. 4. 30.

Hagg. 1. 3.

2 Sam. 7. 2.

we

we ſhould learne to take notice of this corruption in our ſelues.

The third thing to be obſerued in this Petition, is, *The graces that we pray for.*

1 *That we may glorifie the Name of God.*
2 *That others may doe it.*
3 *That though both ſhould faile, that yet the Lord would maintaine his owne glory.*

Concerning the firſt, we pray here that we may glorifie the Name of *God*, any way whatſoeuer, that hee may haue ſome glory by vs: which muſt bee three wayes. 1 Grace we pray for.

1 *In our hearts.*
2 *With our mouthes.*
3 *In our liues.*

For the former of theſe: ſee 1 *Pet.* 3. 15. ſaith hee, *But ſanctifie the Lord in your hearts*: for the ſecond, we haue *Rom.* 15. 6. where the Apoſtle exhorts them with *one mind and one mouth to praiſe God*: for the other: ſee 1 *Cor.* 6. *vlt.* ſaith hee, For yee are bought with a price, therefore glorifie *God* in your body, and in your ſpirit which are *Gods*. Firſt, *Wee muſt inwardly acknowledge that all things come from God*; That we neither haue, or can receiue any thing but at the hands of *God*: wee muſt therefore loue and feare *Him*, truſt in *Him*, praiſe *Him*, and ſubmit our wils to his will: and thus we pray that we may glorifie *God* in our hearts, when we acknowledge all the power in the world to be nothing to his: all the wiſedome and loue in the world to be nothing to his wiſedome and loue: when we doe labour aboue all things to keepe the Lord to be our friend, not regarding whoſoeuer be diſpleaſed with vs, whoſoeuer be againſt vs, whoſoeuer rageth and ſtormeth, when we ſee God accepteth of our zeale and Piety towards him; 1 *Pet.* 3. 15. *Rom.* 15. 6. 1 *Cor.* 6. *vlt.* 1 In our hearts.

which if we pray for truely, then are we sure to glorifie God in our hearts.

2 With our mouthes.

Secondly, *We glorifie God with our mouthes*, both by speaking reuerently of the Name of God, and by confessing the Lords wisedome, goodnesse and Iustice in all his workes: for although the *Shepheards* were abashed to find *Christ* in a manger, the King of Kings in so poore an estate, yet they returned to their Flockes and Folds, and praysed God. So must we doe, whensoeuer wee haue heard of Gods goodnesse, or tasted of his mercy, we must returne home to our houses, (as the shepheards did to the fields) acknowledging the Lords kindnesse and mercy in it. Yea, what euer chance, though it bee losse and correction, yet wee must say as *Iob* did in the midst of his troubles: *The Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord.* So then this is that we pray for, that of all other things we may giue glory vnto God: according to that admonition of the Angell, *Reuel.* 14.7. *Feare God, and giue glory to him; for the houre of his Iudgement is come, and worship him.* And againe, *Reuel.* 19.7. *Let vs be glad and reioyce, and giue glory to him for the marriage of the Lambe is come.* So that whatsoeuer is laid vpon vs, what change of estate soeuer the Lord sends, we must giue the glory to God, and confesse with our mouthes, that he is worthy of all honour.

Luke 2.20. Shepheards.

Iob 1. vlt.

Reuel. 14.7.

Reuel. 19.7.

3 In our liues.

Thirdly, *We must glorifie God in our liues*, that we may so liue, as the Lord may haue glory and honour by vs, and no disgrace, for our good life is an honour to the Lord, as *Christ* himselfe saith, *Matth.* 5.16. *Let your light so shine before men, that they may see your good workes and glorifie your Father which is in heauen, &c.* So 1 *Pet.* 2.12. the Apostle saith, *And haue your conuersation honest among the Gentiles, that they which speake euill of you, as of euill doers, may by your good workes, which they shall see,*

Matth. 5.16.

see, glorifie God. So must we pray, that we doe not disgrace the Lord by our sinnes, but liue so as the Lord may be honoured by vs. It is for this purpose a good "meditation which one of the Fathers hath: *God* "(saith he) *thus speaks vnto a sinner: O man, if thou hast no* "*care of thine own credit & safety, yet haue a care of mine,* "*Thinke man that I am dishonoured by thy sinne, for if* "*any disgrace or shame thereby rest vpon thy selfe, much* "*more vpon me whom thou oughtest to regard: but if thou* "*couldest so put it ouer with iollity and careleſnesse, yet is* "*God disgraced by it, therfore O man, thogh thou neglect thy* "*selfe, tender my glory, deface not my honour.* Thus it is cleere, as our good life honours God: so our ill life dishonours him: as *Rom.* 2.24. saith the Apostle. *For the Name of God is blaſpemed amongst the Gentiles through you.* O then! let vs all take heed of this, that we tender the glory of God: let vs pray, that wee may so liue in this world, conuerse here amongst men, that the Lord may be honoured by vs, and not dishonoured by our grosse and presumptuous sinnes. *Rom.* 2.24.

For our helpe herein, *There be three things which may quicken vs to this duty and care.* 3 Things to quicken our care of Gods glory.

First, to consider, *That all the creatures doe glorifie God in their kinde:* as the Psalmist speakes. *The Heauens declare the glory of God, &c.* So in the *Reuelation,* it is written of all Creatures; *That all they which are in heauen, and in earth, &c. And the foure beasts said Amen, when glory was giuen to the Lord.* Therefore now seeing that all Creatures, not onely most noble, as Angels and Spirits, but the very lowest and meanest, yea, the insensible Creatures giue glory to God in their kind: oh how great shall our sinnes be, and how much our wickednesse aggrauated, if we doe not care to bring glory vnto him. O with what gladnesse should wee perswade one another to this dutie, that seeing there is no creature, but in his kinde, doth in some measure set 1 *Psal.* 19.1. *Reuel.* 5.13. and 14.

out the glory of God, how often ſhould man much more meditate then and practiſe the ſame?

2 Secondly, to conſider, *That if we glorifie God, he will glorifie vs:* we cannot be ſo ready to ſet out the Lords Name and praiſes, but he is more quicke to requite and exalt vs: as it is written, 1 *Sam.* 2. 30. *For them that honour me, I will honour, &c. They who deſpiſe me ſhal be deſpiſed.* Vnto which we may vſe the words of our Sauiour, in that ſolemne prayer, *Iohn* 17.4,5. where he thus (amongſt other arguments) prayes for glory. *I haue glorified thee on earth, I haue finiſhed the worke which thou gaueſt me to doe: and now glorifie thou me, O Father with thine owne ſelfe: with the glory that I had with thee before the world was.* So that when we haue glorified God in the time of this life, then may we aſſuredly expect that the Lord will glorifie vs at the day of death: but if wee haue no care to glorifie him in this world: how can we be perſwaded that he will glorifie vs, after our departure hence.

1 *Sam.* 2. 30.

Iohn 17.4,5.

3 Thirdly, to conſider, *That God will ſeuerely puniſh the contempt of his glory:* for there is nothing in this world that he doth more tender then his glory. For which he commanded his people thus: *Thou ſhalt not giue my glory to another.* Yea ſee for neglect of this duty, how ſeuerely he puniſhed his people, whoſe carkaſſes all periſhed in the wilderneſſe: becauſe they did not aſcribe and giue glory to the Lord. Yea, the hand of God fel vpon *Moſes* and *Aaron*, becauſe they failed in this duty: *Becauſe* (ſaid hee) *you did not ſanctifie me in the eyes of the children of Iſrael, you ſhall not bring this Congregation into the land that I haue giuen them.* Thus if God will ſo ſeuerely puniſh the neglect of his glory in his own deare children and ſeruants, how ſhal they eſcape that are not ſo deare vnto him, and yet are much more faulty in the ſame kinde.

Num. 20. 12.

The

The ſecond part of this Petition, is; that as wee pray that we our ſelues may glorifie the Name of God, *So we pray that others may doe ſo alſo.* That the whole world may know and acknowledge the Goodneſſe, Mercy, Wiſedome, Power, and Greatneſſe that is in God. So wee are exhorted to doe by the Prophet, *Giue vnto the Lord (the families of the people;) giue vnto the Lord glory and power, &c. Giue vnto the Lord the glory of his Name, &c.* *Ierem.* 23. 16. ſaith he, *Giue glory vnto the Lord your God, before he bring darkeneſſe ouer the land, &c.* So that it is cleere, we muſt not onely glorifie God our ſelues, but alſo be carefull that others, eſpecially ſeruants and children vnder vs, doe the like: as we reade of *Iob*, that becauſe he was iealous of his childrens actions, he offered ſacrifice for them: and the Lord himſelfe ſaith of *Abraham, I know that Abraham will command his houſhold to ſerue me.* Wherefore let vs caſt vp this account with our ſelues, that if of duty and conſcience we ſerue God; it is likewiſe our duty to prouide that our children and ſeruants doe the like. Yee ſhall find many men that put away their ſeruants becauſe they be idle, ſtubborne, careleſſe, and falſe vnto them: but where is there one that puts away a ſeruant becauſe he is a ſwearer, a blaſpemer of the Holy Name of God, a prophaner of the Sabboth, &c. This ſhewes that we haue more care of our owne workes and profit in particulars, then of the Lords glory. But true Chriſtians ſhould take another courſe, and pray, that aboue all things, the Name of GOD may be *Hallowed* all the world ouer: being diligent withall, that all vnder their charge and gouernment do the like alſo. Againe, we pray in this Petition, *That though both doe faile, yet that the Lord would maintaine the cauſe of his owne glory.* This ſhewes a ſincere true affection to the glory of God, when we are contented that the Lord ſhould doe that which is for his owne glory, how-

2 Part of this Petition.

Pſal. 96. 7, 8.

Ierem. 13, 16.

Iob 1. 5.

Gen. 18. 19.

howsoeuer the matter light heauy vpon our selues; as
Ioh. 12. 28. *Christ* said, *Father glorifie thy Name*, so say we: *Lord though it be by death, though by my extinction, abolishing, though I suffer all paines, though I indure the greatest misery that may be, yet glorifie thy Name, whether in life or death.* Thus when one can be contented to be exposed to all the mischiefe in the world, all the shame and disgrace that may be, to set forth the honour of God, if hee may be glorified by the same; this shewes that such haue a desire of the glory of God, and that this sincere affection commeth from the Lords mercy, being powred into our hearts by his blessed Spirit, whereby we can effectually cry out:

Hallowed be thy Name.

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2. PETITION.

Thy Kingdome come.

IN the former Petition, we are taught to pray for the glory of God, which is preferred before the Kingdome of God, to shew that all our care must be for Gods glory. Now *in the next Petition we are taught to pray for the meanes of his glory; that the Kingdome of God may come, &c.* for then indeed God shall haue his glory, when looking for the Kingdome of God, it comes into our hearts to inable vs to performe his commandements, and that we be alwayes ready to doe his will; for vntill it be so, God shall haue little glory or honour amongst vs, so that first we pray for the glory of God, and then for *the meanes of his glory.* It is the error of the world to desire the *End* without *the meanes.* The glory of God (which is the *End*) they would haue: But the meanes of his glory, which is the Kingdome of God to come, and his will to be done, this, they care not for. The wicked *Iewes, Isa.66.5.* could say, *Let the Lord bee glorified,* which is spoken of all those who be worshippers of the true God. So the *Pharises, Iohn 9.24.* were contented to say vnto the blindman, *Giue glory to God,* but they would not allow of Christ the meanes of their saluation: for, said they vnto him, we know that this man is a sinner, whereby it appeares, that the common course of the world is, to desire the glory of God without the meanes of his glory.

2 Petition.

Isa.66.5.

Iohn 9.24.

In

In this Petition also we may obserue three things.

1 Sense of the Petition.

First, when we pray that the Kingdome of God may come; *It is in opposition to another Kingdome that is already in the world:* for the sinnes of men: The kingdome of darkenesse, and of the Diuell, which is a great and mighty kingdome, and hath a number of proppes and pillars to vphold it: as for the Kingdome of Christ there be a very small company to vphold it: but the kingdome of darknesse hath a number of great ones to sustaine it, whole swarmes of people in euery corner, one would wonder at the multitude, and at their conditions. For howsoeuer men will say, I defie the diuell, and (according to the custome) spit at him, yet as long as they doe the will of the Diuell, practising workes of darkenesse, there is no hope that by their indeuours they can aduance the Kingdome of God; or labour that it should come vpon them. Doth not either ignorance or blindnesse eate vp their soules, so that they bee either lyars, swearers, adulterers, fornicators, couetous, drunkards, contentious, &c. wherein so long as they continue, they be the very proppes and pillars to vphold and shoulder vp the kingdome of darkenesse and the Diuell. Thus it appeares the Diuell is a great Monarch, because the greatest part of the subiects in all Kingdomes serue him, be obedient to him, and disobedient vnto God: they runne, as the Apostle speakes, *Ephes. 2. 2. After the Prince that ruleth in the ayre, euen the spirit that now worketh in the children of disobedience.* So 2 *Cor.* 4 4. It is said, *That the God of this world hath blinded their mindes, &c.* For as God spake the word and it was done, saying, *Let there be light, and there was light:* So the Diuell cannot so soone speake the word, but by and by it is done, by worldly men. He can no sooner say, let there bee an oath, lye, bribe, quarrell, fashion, or wickednesse, but by and by some one or other puts it in practise.

Ephes. 2. 2.

2 *Cor.* 4 4.

Gen. 1. 15. Light.

Thus

Thus he rules like a God in this world, a great pitty it is, that men ſhould ſo be deceiued, for God will pull downe the Kingdome of darkeneſſe, and ſet vp the Kingdome of his deare ſonne. Yea, this kingdome muſt firſt be pulled downe, ere the other be erected. For as in laying a foundation, when one would build a new houſe, he firſt puls downe the ruines of the old, ſo muſt he firſt pull downe this kingdome of the Diuell, ere that other of Chriſt be ſet vp. Whereforeheere wee pray againſt this kingdome of darkeneſſe that God would deſtroy it, for which at this day, there is great need we ſhould ſo pray, becauſe the Kingdome of the Diuell is like a Sea, which as Philoſophers ſay, gets in one place, if it loſe in another: So is it with it, looke how much it hath loſt by a defection and reuolt from Popery, ſo much hath it (in a manner) got by the filthy ſinne of Drunkenneſſe, Irreligion, Pride, Contentions, and other foule ſinnes of this land, what need haue wee then to pray, that God would pull downe this kingdome of the diuell, and euery where ſet vp that of *Chriſt Jeſus*.

Houſe.

Sea-gaining.

Secondly, *In that we pray for the Kingdome of God to come: It ſheweth, that there are a number of impediments and lets to hinder this Kingdome from comming*. Which are of two ſorts.

2 Thing obſerued.

1 *Many impediments in others.*

2 *Too many in our ſelues.*

Concerning others, we ſee daily, how men are drawne by example, by ill counſell, by diuers diſcouragements, whereby they are affrighted from ſeeking the peace of the Goſpell: as *Matth.* 20. 31. when the blind men cryed out on *Chriſt*, the multitude rebuked them, becauſe they ſhould hold their peace, ſo it is with vs in this world, how are we ſcoft and derided, yea, chidden againe and againe. If we ſerue God in ſincerity, and be zealous

1 For others.

Mat. 20. 31.

zealous for the comming of this Kingdome. See it in the beginning, when the children of *Israel* came out of *Egypt*, how were they hindred and stopped in their iourney. So whensoeuer we shall begin to make after Christ, we shall bee sure of a many lets and impediments: like vnto the Pharisees in the Gospell, who were ready to answer the Officers, and discourage the people from following after Christ, saying, *Doe any of the Rulers beleeue in him, but this people who know not the Law?* Thus it is with the whole swarme of wicked men, who discharge men from the wayes of God.

Amalecke.

2 Impediments in our selues. *Iohn* 12. 42, 43.

Againe, wee haue too many impediments in our selues. *Selfe-loue, loue of the world, loue of riches, honour, prefcrment*, and such like, as it is *Iohn* 12. 42, 43. said of many, that they beleeued in *Christ*: but because of the *Pharises* they did not confesse him, for they loued the praise of men more then the praise of God. But we must not doe so, for though we sit farre in darkenesse from letting in the light of God vnto vs, or howeuer we seeme to cloie vp our eyes from beholding the light, yet let vs not be so contented, but pray to the Lord that he would breake through all these hinderances and impediments, and let downe his graces of mercy and loue so amongst vs, by his grace, that this Kingdome may come vpon vs, yea, that we may doe as the Palsie man did, who brake through the roofe of the house to come to *Christ*; Remēbring that the *Lord Iesus* brake through all impediments and hinderances, to come vnto vs and fill vs with his blessings, wherein we may further obserue two things, that in Christs comming to vs, & our comming to him, a number of lettes and hinderances do concurre: yet he hath so wrought by his Spirit, as we can say, *Thy Kingdome come*; and he so ouercomes all, as he will at length say vnto vs, *Come yee blessed of my Father, inherit the Kingdome prepared for you, &c.*

Palsie man.

The

The *third thing prayed for in this Petition, is*, That we pray. 3 Thing praid for in this Petition.

1 *For the Kingdome of grace.*

2 *For the Kingdome of glory.*

Which two Kingdomes differ not in nature, but onely in measure and in degrees: for the Kingdome of grace is nothing else, but a beginning and inchoation of the Kingdome of glory, there being no way to attaine vnto the one, vnlesse they passe through the other. It is a common custome of the world, that most men aspire to the Kingdome of glory; and yet cannot endure the Kingdome of grace, how should they euer attaine it, thinke you? we that by Gods blessing, are better taught, therefore first, pray heere for the Kingdome of grace, to be gouerned and ruled by the Lord here in this world. But more *particularly* let vs see *what the Kingdome of grace is?* namely, *The speciall power of Christ whereby he rules and gouernes in the consciences and soules of all his seruants.* This is the Kingdome which we do pray for, that the *Lord Iesus* would set vp a Throne in our hearts to rule and gouerne in vs by the rule of his Spirit, subduing and bringing vnder all our thoughts and consciences to himselfe. Now all men doe outwardly speake well of Christ, thinke sure enough to be saued by him, but yet cannot endure to be guided and directed by the Spirit of *Christ*, but in effect doe what those wicked *Iewes* say, *Luke* 19.14. *Wee will not haue this man to reigne ouer vs.* So it is with most of the world, they can be content to heare of Christ as a Sauiour, to haue the Word preached, and to see the Gospell flourish: *but they will not haue him reigne*, strictly direct them in all their actions, restraine them in their passions, and guide them in their liues: doing whatsoeuer seemes good in their owne eyes. Yet ere we proceed. Definition of the Kingdome of grace. *Luke* 19.14.

Here

Obiect. Here ariseth an *Obiection*, as *Luke* 19. 21. our Sauiour speakes, *That the Kingdome of God is come already*: how then are wee directed to pray for that which is come?

Ans. I answer in two respects; first, It is true that the Kingdome of grace is begun already, therefore we pray that as it is come to others, so also that it may come to vs, that we may feele the power and effects of it in our hearts and liues. Therefore as *Esau*, *Gen.* 27. 38. when he saw that his father had blessed his brother *Iacob*, cryed and roared out, *Blesse me my father, euen me also*; thus must we doe when we see the Kingdome of God to come vpon others, how God rules in them by his Spirit, orders them in their liues, directs them in their consciences, we, I say, must pray that the same grace of God may continually attend vpon vs.

1

Esau. Gen. 27. 38.

2 Againe, though the Kingdome of God be come already, yet *we pray for an increase thereof*, that euery day we and others might feele the power of it more and more in our hearts and liues. For there is no man but feeles himselfe, in some sort and measure bound and inthralled to the Temptations of sinne. Holy *Paul* himselfe complaines of this, *I delight in the Law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind.* And surely the state of the godly, are like vnto a man that hath been deadly sicke, and now is so on the mending hand, that he is peraduenture able to creepe abroad with a staffe, yet not able to do the tenth part of the businesse that he sees he should, and at sometimes was wont to doe. Thus it is with the best of vs all, whilst we liue here, though the Kingdome of *Christ* be come amongst vs, yet had wee need to pray, that it may more and more come into our hearts, that we may feele the strength and vigour of it

Rom. 7. 22, 23.

Sicke man, Godly.

to

to our endleſſe comfort, and full recouery of our health in *Chriſt*. Yea, great reaſon there is why wee ſhould thus pray for the Kingdome of *Chriſt*, being that no Kingdome is comparable vnto his: there being as much difference betwixt the Kingdome of *Chriſt*, and other Kingdomes of the world, as there is betweene *Heauen* and *Earth*, and that for diuers reſpects.

Differences and excellency of Chriſts Kingdome of grace, before all others.

First, *In regard of continuance*, for earthly Kingdomes howſoeuer they begin in glory, yet by and by, both Lord and Crowne, and Scepter, withall their glory falls into the duſt: But *Chriſt* is a King for euer, and although he once ware a Crowne of Thornes vpon earth, yet now he hath a Crowne of glory in Heauen, and is in poſſeſsion for euer: Of whoſe Kingdome there ſhall be no end, as it is, *Luke* 1. 33. 1

Secondly, *In regard of the ſaciety of his Kingdome*; For other Kings haue but rule ouer the bodies, goods, and liues of their ſubiects, at the fartheſt. But *Chriſt* he rules and gouerns the very hearts of them, and inclines their wills to effect ſpirituall graces, wherein the Kings of the Earth, can neither ſatisfie themſelues nor their ſubiects. *Chriſt* will giue vs Crownes, and make vs Kings alſo. 2

Thirdly, *In regard of the right and Iuſtice of it*: For though other Kings being ſinners themſelues, can bee content to tolerate much ſinne and prophaneneſſe: yet *Chriſt* is ſo righteous and ſo iuſt a King, that he will tolerate no ſinne or iniuſtice whatſoeuer, no not in Kings themſelues; of whom it is ſaid. *Iſa.* 32. 1, 2. *Behold a King ſhall reigne in righteouſneſſe, and Princes ſhall rule in Iudgement.* 3 *Iſa.* 32. 1, 2.

Fourthly, *In regard of the fruit and commodities of it*; For other Kings receiue Tribute from their Subiects, but 4

but Christ giues a thousand things more then hee receiues, he takes away death and damnation with his left hand, and giues vs life and saluation with the right hand; so both hands are full of blessings, and store vs abundantly to the supplying of all our wants.

5 Fiftly, *In regard of administration and imployment of it;* for other Kings after they haue entred into their Kingdomes, commonly sit still, goe little, liue at ease, or at least, seeke by all meanes they can to maintaine the pleasures of their liues, and giue themselues to quietnesse. But our Sauiour Christ doth most mightily rule and gouerne all things for the good of his seruants, watching ouer them to do them good, night and day at all times, and in all places, preuenting them with mercies: and working all his workes for their good: great reason it is therefore, that we should pray for the comming of his Kingdome.

A further scope of the Petition, Yet we must further know, that we doe not onely pray for the Kingdom of grace: *but also for all good meanes conducting and leading vnto it,* for euery thing that may incite and helpe to the Kingdome of grace amongst vs. As for good Magistrates, Ministers, a pure right vse of the Sacraments: holy discipline of Christ in the Church for the good gouernment thereof, and for euery thing that may further this great worke of God amongst vs. So 1 *Tim.* 2. 1. Saint *Paul* wils that Prayers be made for all men, and for Kings and Princes, and for all that be in authority: *That vnder them we may liue a godly, peaceable, and a quiet life.* And *Christ* himselfe, *Matth.* 9. 38. commands prayers to bee made vnto the Lord of the Harueſt, that he will send forth labourers vnto his harueſt. So you see it is our duty to pray for all the meanes which may aduance this Kingdome. Worldly men can say, they desire that the Kingdome of Christ may come, though they care not a rush for Heauen

1 *Tim.* 2. 1.

Matth. 9. 38.

uen or newneſſe of life, for the Word, or Saints, or Miniſters, or Holy orders of *Chriſt*, without which there can be no Kingdome of *Chriſt* amongſt vs. It was not onely a tyranny in *Pharaoh*, to take away the ſtraw from the people, but alſo when hee had ſo done, to require of them the whole tale of Bricke, as formerly. So it is the madneſſe of the world, they take away the Word and the Sacraments, the holy gouernment of Chriſt, and when they haue thus done, yet they thinke to haue their whole tale of Bricke: as much Patience, Loue, Humility, Faith, Obedience, Sobriety, Temperance, and the like; as if all theſe gracious and good meanes were entertained amongſt them. But wee muſt remember what the Scripture ſaith, *Where there is no viſion, there the people periſh.* Therefore whenſoeuer wee ſettle our ſelues to remaine any where: as little *Iſaac* ſaid to his father, when they went vp to the Mount *Moriah*: *Behold the wood and the fire, but where is the offering?* So ſhould we ſay whereſoeuer we goe to dwell. Loe here is a Church, good ayre, a good houſe, meanes enough to increaſe wealth: but where is the Preacher? and the meanes of grace for the ſaluation of our ſoules.

Exod. 5. 7. Pharaoh.

Pro. 29. 18.

Iſaac. Gen. 22. 7.

Therefore ſeeing we ought, and muſt pray, *Thy Kingdome come.* Let vs pray vnto God often, that he would rule and raigne in our hearts, ſo by his holy Spirit: that ſinne may no longer rule vs, nor wee bee ruled by our ſelues, but that God would rule and guide vs in all our wayes, ſo that in all things we may be ready to ſubmit our ſelues to the holy gouernment of God: as Saint *Paul* writes, *That the peace of God may dwell in our hearts plenteouſly*: and with *Dauid*, that God would guide vs vnto the day of death: and then this will bring great ioy vnto vs, as *Zephaniah* ſpeakes, when the King of *Iſrael* is in the midſt of vs, then we ſhall ſee no euill. And withall, let vs often remember to pray, that there be no want of gouernment, but that God by himſelfe may rule

Vſe.

Coloſ. 3. 15. Pſal. 48. vlt. Zeph. 3. 15.

and reigne in vs, that though the world loue looſeneſſe, and cannot endure this kingdome, yet we may be ply-
Blindman. able and yeelding to be ruled by it. For as the blind-man is beſt and ſafeſt, whoſe eyes being ſhut, followes his guide: ſo is euery Chriſtian when they diſclaime their owne wit, reaſon, and wiſedome, and are ruled and guided by God in all things. Yea, the people of God neuer thinke themſelues better, then when they be vn-der the gouernment of God, and ſubmit wholly to his will, and in ſo doing, let vs not be diſcouraged for our weakeneſſe and wants, for if we indeuour to doe this ſincerely, grace (which at firſt in vs is like ſeed, becauſe it muſt grow, not like ſtraw which cannot increaſe) will grow from a little, to greatneſſe of ſtature, and pro-portion in time.

Now there be three Motiues to moue vs to this ſub-iection to the will of God.

1 The firſt is, *If we will not haue God to be our King, wee ſhall be ſubiects and ſlaues in a worſe Kingdome*: as the Lord ſpeakes by *Moſes*, to perſwade them to admit of Gods Kingdome: *Becauſe thou haſt not ſerued the Lord*
Deut. 28. 28. *thy God with ioyfulneſſe and with gladneſſe of heart, for the abundance of all things, therefore ſhalt thou ſerue thine ene-mies which the Lord ſhall ſend againſt thee, in hunger, thirſt and in nakednеſſe, and in want of all things.* So the Lord
2 Chron. 12. 8. threatens his people with captiuity, 2 *Chron.* 12. 8 for their ſinnes, ſaying, *Neuertheleſſe, yee ſhall be his ſer-uants, that yee may know my ſeruice, and the ſeruice, of the Kingdomes of the Countrey*: So that if we will not be Gods ſeruants, we ſhal ſure be ſubiects and ſlaues vn-to a tyrannous kingdome, a kingdome of many Lords:
Ambroſe. o quam multos habent Dominos, &c. of which a Father ſpeakes: *Oh how many Lords haue they, &c.* For if God be not our King, then euery foule luſt, ſinne, and temptation, will be our King to rule and gouerne vs at their pleaſure. Therefore it is beſt to ſay

with

with holy *Dauid, Lord I am thy ſeruant, &c.* So I would haue euery good Chriſtian ſay, *I haue no lord to rule ouer me but Ieſus Chriſt: Come Lord and poſſeſſe me for thine owne.* Pſal.116.

Secondly, *Becauſe of the comfortable fruits thereof,* 2
Paul ſayes of this Kingdome, that the fruits thereof are Righteouſneſſe, Peace, Ioy in the Holy Ghoſt; ſo that there is much comfort for a man to liue in this Kingdome. We ſee that all the people of God, who moſt, or at all yeelded to Gods gouernment, to ſet him high in their hearts, they alwayes paſſed ſo much the more comfortably their time in this world: And againe, the more any of them withdrew themſelues from this gouernment of God, they became alwayes the more diſtreſſed and miſerably perplexed with troubles and dangers. So *Dauid* ſaith, *As for me, it is good for mee to draw neere to God.* So *Hoſh.* 2 7 the Church is brought in thus reſoluing: *I will goe and returne to my firſt huſband, for at that time was I better than now.* So muſt wee ſay, when we haue gone aſtray; It was much better with vs, when we dwelt vnder the gouernment of God, therefore we will returne to that good gouernment againe. A Tenant, you know, as long as he payes his rent, and doth ſuite and ſeruice to his lord, all is peaceable and quiet with him, nobody can moleſt him, but if he deny to pay his Rent, and doe no ſuite or ſeruice to his lord, then the Bailiffes will be buſie to arreſt and ſtraine his goods, yea many times to ceaze on his body: Euen ſo as long as we pay the Lords Rent, acknowledge his gouernment, be ready to doe ſuit and ſeruice vnto him, ſo long we ſhall find all peaceable and quiet, but if we faile in our duty, then muſt trouble and miſchiefe come vpon vs. Pſal.37.vlt. Hoſh.2.7. A Tenant.

Thirdly, *Becauſe the Kingdome of grace, is the only road-way to the Kingdome of glory*; No man when he is dead 3

can come to raigne with God, vnleſſe God firſt raigne in him, being aliue in this world.

Citie. We ſee no man can enter into a Citie, vnleſſe firſt he paſſe through the Suburbes thereof. So Heauen is the great City of the Saints, they all ſeeke and aſpire to; the Kingdome of grace is the Suburbes thereof, by which we muſt paſſe: therefore there is a neceſsity to be in the ſtate of grace here, ere we can hope to raigne with God in glory hereafter.

2 Thing we pray for, is for the kingdome of glory.

The next thing we pray for in this Petition, is; *For the Kingdome of glory:* that God would make an end of the *Conflicting* dayes of ſinne, and haſten the Kingdome of his deare Sonne, the Kingdome of glory. So the Church prayes. *Cant.2.16.* *Returne my Beloued, and be like a Roe, or a young Hart vpon the Mountaines of Bether:* So in the *Reuel.22.20.* *Reuelation, Come, Lord Ieſus, Come quickely*; and Saint *Rom.8.22.* *Paul* ſhewes, *That all the Creatures doe groane for this happy day of Chriſts appearance:* So that here, in the ſecond place, we pray that the Lord would aboliſh and darken all the Kingdomes of this world: amongſt whom the holy Ordinances of God appointed vnto them for peace, are abuſed to their condemnation. *Dan.4.8.* So in *Daniel*, This Kingdome of *Chriſt* is compared to a tree, vnder the ſhadow whereof, the beaſts of the field might reſt, and the birds of the ayre find ſhelter; *Rom.13.1.* Therefore the Apoſtle ſayes, It is ordained of God, ſo that though we haue no cauſe to murmure or grudge at the kingdomes of this world, but to thanke GOD for them, yet we muſt know euery ſtate hath his abuſes, and ſo haue theſe. But as a lame man in a garden, though he cannot doe that worke which one that is perfectly able to walke can doe, yet hee ſerues, and is vſefull to ſpeake, direct, and fray away birds, keeping much annoyance from the fruit therof, which otherwiſe might be loſt. So it is with worldly gouernments and ſtates, though they be not ſo well ordered as they might bee,

Impertinent.

Lame man.

yet

yet no body can deny, but they fray away enemies, many dangers, and many rauenous birds that would else deuour vp the fruits of our labours. Therefore we pray not for the Kingdome of *Christ* in any deteſtation to theſe earthly kingdomes, but onely becauſe we preferre the Kingdome of *Christ* before them. We thanke God for the Kingdomes of this world, but we would much more be thankefull for the Kingdome of *Christ*. As men that vſe a Coach to bring them to a houſe, as ſoone as they come there, ſend away the Coach, as hauing no more vſe of it: So the Kingdomes of this world, be but as Coaches, helpes and furtherances to tranſport and carry vs to a better Kingdome, the Kingdome of *Christ*: where being arriued, farewell all the Kingdomes of the world. A Coach.

The *reaſons why We preferre, and eſpecially pray for the Kingdome of glory* are diuers. Firſt, *Becauſe in theſe earthly Kingdomes, moſt of vs are ſubiects and inferiours*, but in the Kingdome of glory we ſhall be all Kings, no King in this world can be ſo glorious, but the pooreſt and meaneſt Chriſtian there ſhall be as glorious as hee; as Chriſt ſpeakes, *Matth.19.28. Verely I ſay vnto you, that yee Who haue followed me in the Regeneration, when the Sonne of man ſhall ſit in the Throne of his glory, yea, alſo ſhall ſit vpon twelue thrones, Iudging the twelue Tribes of Iſrael.* Reaſons why we pray, eſpecially for the kingdome of Glory. 1 *Matth.19.28.* *Luke 22.30.*

Secondly, *Becauſe many grieuances and annoyances are in theſe earthly kingdomes*; euen in the beſt of them, ſome Gall mingled with Honey, ſome Aloes with the Manna, ſome bitterneſſe with the ſweetneſſe of them. Therefore as the people could ſay of *Salomons* Kingdome (which was one of the beſt) that it was but a yoake, and too heauy for them to beare: ſo the beſt is but a yoake, and many times a heauy yoake too, but in the ſweet Kingdome of Chriſt, there ſhall bee nothing 2

offensiue to vs; as it is saide of the Angels at that day: *Matth.13.41.* *And they shall gather out of his Kingdome all things that offend,* saith our Sauiour. So it is said, *Reuel.21.4.* *There shall bee no more sorrow.* Bees wee know bee driuen from their Combes and Honey with a little smoake; euen so the vexations, puthers and smoakes, which wee finde on these earthly kingdomes, should make vs all long for that happy Kingdome of *Christ*, wherein there shall bee nothing to annoy vs. Bees.

3 Thirdly, *Because earthly Kingdomes, they yeeld vs peace and tranquillity, but for a time onely*; for either they end or we end, and so all comes to nothing; But our happinesse in Christs Kingdome shall be for euer and euer: for when we haue liued a hundred thousand thousand yeeres in the full inioyment of it, wee haue more and more and more ages without end to possesse it: therefore *Heb.*12.28. it is called a kingdome which cannot be shaken; good reason then haue wee whose eyes he hath opened to behold this kingdome, to pray especially and groane for it. *Hebr.*12.28.

Now there be two wayes, whereby the kingdome of God may come vnto vs.

1 *Generally at the day of Iudgement.*

2 *Particularly, at the day of our owne death.*

1 Thing we pray for. We pray for both these: First, that God would bee pleased to fold vp the times, make an end of this world, hasten the great comming of his deare Sonne: Thus the Saints cry vnder the Altar; *Reuel.6.10.* *How long Lord Holy and true: dost thou not auenge our blood on them that dwell on the earth?* We know this kingdome of Christ cannot come, but first there must bee a dissolution of this

this world, when all the glory thereof must turne to nothing: (as *Peter* speakes) *The Earth and all the Workes thereof shall be burnt vp.* God forbid therefore that the world or any thing in it should make vs loath to come to Heauen: rather let vs be contented to suffer the losse of all, so we come thither to enioy this happy and blessed kingdome of the Lord Iesus, for which we are commanded to pray. Which as we pray for, so must we be carefull to fit and prepare our selues for it, that when it commeth, it may come to our comfort, we all pray, *Thy Kingdome come.* But know, O man, if thou hast not fitted and prepared thy selfe for it, if thou dost liue in thy sinnes, if thou hast had no care, nor regard of reconciling thy selfe to Christ, for thy saluation, if thou hast not beene throughly washed ouer and ouer in the blood of the Lambe; Oh whensoeuer this kingdome comes, I foretell thee in the Name of the Lord it will come to thy cost, to thy ruine and vtter desolation in the day of Christ. 2 Pet. 3. 10.

Therefore consider of this, all yee that liue in known sinnes without repentance: yea, pray (I say) that the Kingdome of God may come, and oh, what haue you to doe with the day of the Lord: This comming shall be sorrow, woe, confusion, darkenesse, nay, Blackenesse of darkenesse, and tempest vnto you for euer, and reiection from the presence of CHRIST: but if you would haue comfort of CHRISTS comming, liue well and be prepared for it with the *Wise Virgins*, hauing Oyle in your Lampes, and your Loynes girded.

Secondly, wee pray, that though this generall comming be deferred, yet that by death as by a close doore we may be let in into this kingdome. So that whereas the men of this world desire nothing more then to liue still here: hang, as it were, vpon the pleasures of this 2

life, sauour nothing but of earth and earthly contentments: the true mortified Christian professeth another thing, he desireth to leaue all and goe home to Christ, as soone as may be; So *Iob*, *If a man dye, shall he liue againe? All the dayes of my appointed time will I waite till my changing shall come, &c.* and *Paul*, *Philip.* 1,23, professes, *I desire to bee loosed, and to bee with Christ*, which is best of all.

Iob 14.14.

*Phil.*1.23.

It is true indeed, that no man may desire the day of death out of discontentment with life, because of the trouble and crosses of this world: It was *Ionas* fault to doe so, yet in two respects, one may pray for death, yea, his owne death.

Respects to pray for death.

1 First, *That we may make an end of sinning and offending* GOD, that whereas hee euery day breakes out in the dishonouring of GOD, which vexes and grieues him, hee may pray the Lord to shorten these dayes of sinne: with abatement of our dayes, so finishing our offences, as Saint *Paul* does: *O wretched man that I am, who shall deliuer mee from the body of this death?*

2 Secondly, *That wee may enioy the blessed fruition of the presence of God, as his holy Angels doe.*

Moses you know, desired but to see the backe parts of God on the holy mountaine, for hee could not see his face and liue.

If *Moses* so desired to see but a glimpse of his glory, as it were through a creuice or a chinke; how much more excellent will be the shining of his face in full glory? therefore because euery day wee liue in this world, wee lose a day in Heauen, as detained from him, who is our true life indeed: wee may therefore pray, that as soone as may be, wee may finish vp our course in this world, and cry to be away, to goe home

to

to the house of our Father, to the possession of a better life, the Kingdome of Glory, and happinesse prepared for vs, for which wee are taught to pray. *Thy Kingdome come.*

(***)

3. PETITION.

Thy will be done euen in Earth as it is in Heauen.

WEe haue heard before, that in the firſt Petition, we pray for the glory of God, and in the ſecond, for the means of his glory, that is, that the kingdome of God may come into our hearts, and rule vs by his Spirit. Now *in this third Petition we pray that we may be contented to ſubmit vnto it, and be alwayes ready to doe the Lords will, and not our owne.* So that whereas in the former Petition, we prayed for the inward gouernment of God, the worke of grace, holy motions, ſtriuings in our ſelues, that the Lord would do his part; now we pray that we may be willing to doe our part, not reſiſt this inward gouernment of God, bee ready euer to yeeld obedience vnto it. All the Queſtion (as one ſayes very well) betwixt God and vs is, whoſe will ſhall be done, Gods will ſhould, but man is vnwilling to haue it ſo, but aſpires to haue his own will for the rule of his actions, this is that which breeds all the quarrell betwixt God and vs: Now our Sauiour Chriſt, he teaches vs in this Petition, to giue all the Soueraintie to God, to take his part againſt our ſelues, praying to doe his will, whatſoeuer may befall vs in this

3. PETITION.

Thy will be done euen in Earth as it is in Heauen.

WEe haue heard before, that in the first Petition, we pray for the glory of God, and in the second, for the means of his glory, that is, that the kingdome of God may come into our hearts, and rule vs by his Spirit. Now *in this third Petition we pray that we may be contented to submit vnto it, and be alwayes ready to doe the Lords will, and not our owne.* So that whereas in the former Petition, we prayed for the inward gouernment of God, the worke of grace, holy motions, striuings in our selues, that the Lord would do his part; now we pray that we may be willing to doe our part, not resist this inward gouernment of God, bee ready euer to yeeld obedience vnto it. All the Question (as one sayes very well) betwixt God and vs is, whose will shall be done, Gods will should, but man is vnwilling to haue it so, but aspires to haue his own will for the rule of his actions, this is that which breeds all the quarrell betwixt God and vs: Now our Sauiour Christ, he teaches vs in this Petition, to giue all the Soueraintie to God, to take his part against our selues, praying to doe his will, whatsoeuer may befall vs in this

this world: Thus haue we the summe of the Petition, in which, three things are to be considered.

1 *Whose will must be done?* Gods will.

2 *What will of God we must doe?*

His reuealed will, that is, the will of God reuealed in his Word, his secret will being a thing reserued to himselfe, the other, *quo ad nos*, belonging vnto vs, to follow as the rule of our actions.

3 *In what manner we must doe it?* As the Angels doe in heauen.

1 Whose will must be done?

Concerning the first, *Whose will must be done?* It is the will of God, that will is it we all pray that we may doe, obey, submit to it in all our actions, and courses of life, so that this will of God may be the onely rule of our wils: Thus *Dauid* professes: *I desire to doe thy will O God:* And againe, he prayes: *Teach me, O Lord, to doe thy will.* As if he should say, I need no body to teach me to doe my owne will, but Lord instruct mee that I may doe thine. So the Apostle *Peter* exhorts vs for holy life, *Not to liue any longer in the flesh to the lusts of men, but to the will of God:* So that Gods will must bee the Ruler and Moderator of our wills, all our dayes, bringing our will to Gods, and not Gods will to ours, as *Balaam* did. To this purpose Saint *Augustine* saith well on *Psal.* 44. 6. *If a man lay a crooked sticke vpon an euen leuell ground, the sticke and ground ill sute together, but the fault is in the sticke.* In this case thou must not striue to bring the euen ground to the crooked sticke, but bow the crooked sticke euen with the ground: So it is betweene Gods will and ours, there is a discrepancy and iarring betwixt them, but where is the fault, not in the will of God, but in our crooked and corrupt affections: in which case, wee must not seeke to bring Gods will vnto ours, but be contented to rectifie and order the crooked-

Psal. 49. 8.

Psal. 143. 10.

1 *Pet.* 4. 2.

Crooked stick.

crookednesse of our will by the rectitude and Sanctitie of the will of God, which must be the rule of our willes; for which cause we pray, *Thy will be done, &c.*

Now this will of God is opposed to three other wils which be in the world: First, the Diuell hath a will, which is euer a crosing the will of God. God would haue vs doe one thing, and the diuell would haue vs doe another. If once the will of God be knowne, by and by, it is easie to know the Diuells will, because it stands in a meere contrariety and opposition to the will of God. Will of God opposed by three other wills. 1

If any man obiect and say, I hope there is no man so wicked as to doe the will of the Diuell.. *Obiect.*

I answer, it should be so; yet through corruption of nature, we are all naturally made to obey the will of the Diuell, more then the will of God. *Adam*, we see, when the will of God, and the will of the Diuell hung vp in an equall ballance by him, how soone was he ready to be guided by the Diuell, rather then to obey the will of God. And so the best of vs, howsoeuer we pray daily, *Thy will be done*; yet what a stirre haue we to bring our hearts vnto it, how gladly would we take a contrary course if we might, and haue Gods will another way of our owne? *Ans.*

I, but may some say, if there be such danger in the Diuels will, how shall it be knowne and auoyded? *Obiect.*

I answer, very readily and easily, and that by example: if a man tell a lye, whose will is it? not the will of God, for he saith, *Put away lying.* But the will of the Diuell is lying, as it said of *Ananias*, *Act.* 5. 3. *Why hath Satan filled thine heart to lie?* So it is of swearing & oth,r prophannesse, which is not the will of God but the *Ans.* *Ephes.* 4. 25. *Act.* 5. 3.

Hebr.12.16. the will of the Diuell. The like we haue, *Hebr.*12.16. *Let there be no prophane person, as Esau, amongst you, &c.* and so in all the rest. So long therefore as wee liue in our sinnes against conscience, and will not repent of them and amend our liues, so long as we be thus giuen ouer to wickednesse, our wills stand in subiection to the
Iohn 8.44. will of the Diuell: as Christ said to the Iewes, *Yee are of your Father the Diuell:* So he who doth the workes of the Diuell, without doubt is at his subiection; this is the first thing we pray against, that we may not doe the will of the Diuill.

2 Secondly, There is a will of the flesh, as the Apostle
Ephes.2.3. calls it, *Ephes.*2.3. *The fulfilling the will of the flesh.* Against this will we pray also, and that we may be enabled to bring our will in subiection to the will of God: for which there be two maine reasons; First, because
1 Reason. our owne will is most crooked and corrupt, vntill God renue it; for the will of man vnrenued, doth extraordinarily resist the will of God. As the rebellious *Iewes*
Ierem.44.16. said, *Ierem.*44.16. *The word that thou hast spoken vnto vs in the Name of the Lord, We will not heare of it of thee.*
Iohn 5.40. So *Iohn* 5.40. Christ complaines of the *Iewes*: *But you will not come to me, that ye might haue life.* And *Psal.* 36. all the Psalmes shew so much, so that the will of man is apparantly rebellious, till God alter and change it by the power of grace. Therefore we pray that our will may be ouermastred by the power of grace, so as to submit to Gods will. Secondly, because Gods will is
2 Reason. alwayes better then our will. *Adam* would needs haue his owne will in eating of the forbidden fruit, but I pray you whose will was the better? Gods will said, *Thou shalt not eate:* but mans will would needs eate. Now (considering the curses which came after) any foole can tell which was the better. The Marriners,
Acts 27.12. *Act.*27.12. would needs haue their owne will, when they might haue beene in a safe harbour and sure Hauen,

uen, they would needs put forth to Sea, well they did so, but what was the end thereof? they all suffered ship-wracke and hardly escaped with their liues, though *Paul* told them of the danger: so is it with vs, for the most part we will haue our owne wils, though we miscarry in our courses: and then we are faine to tell you (as *Paul* did the Marriners) *O my brethren, you should haue hearkned vnto the Lord, and obeyed and kept close vnto him, and so haue shunned this losse,* Marriners.

Thirdly, There is the will of the world, which is still opposite to the will of God; for when the world wills vs such and such things, commonly God wils the contrary: therefore we must try and approue of nothing further then it agrees with the will of God: so that when any thing is determined or wished for, let vs haue a care to the warrant & lawfulnesse of it. The Diuels in the Gospel, you see, are charged to speake no more of the name of Iesus, because it was not the wil of God. So *Peter* and *Iohn* answered boldly to the *Iewes*, *Whether it be right in the sight of God to obey you rather then God, iudge you.* So the three children commanded to fall downe before *Nabuchadnezars* golden Image, answered likewise: *Be it knowne to thee, O King! that wee will not serue thy gods, nor worship the golden image which thou hast set vp.* So that I say, whatsoeuer the will of man commands, we must alwayes looke to the will of God, and hold our selues vnto it, as the onely rule of all our actions and courses: Thus when we pray, *Thy will be done*, it is in opposition to these three wils. 3 *Acts* 4.19.

1 *The false and wicked will of the Diuell.*
2 *The corrupt and crooked will of the Flesh.*
3 *The peruerse and abusing will of the World.*

So a true Christian in all estates ought to pray, *Lord grant that I may not guide my selfe by these wills, but that I may be alwayes ready to be directed by thy will:* And so I haue done with the first point, *Thy will be done.*

The

2 Thing, what will of God must be done.

The second thing to be obserued in this Petition, is, *What will of God must be done?* Not the secret will, but the reuealed will of God in his Word; for herein the Diuell vseth great art and cunning, contrary to Gods will, to buzze in mens heads, many intricate and secret things, vnder the colour of art and deepe necessary knowledge, leauing the principall matters and maine points. But we must know, that it is the reuealed will of God, not his secret will must be the rule of our liues.

Deut.12.vlt. *Psal.119.105.*

As *God* speakes to *Moses*, *Deut.* 12. *vlt.* *You shall doe onely that I command you.* And *Psal.*119.105. *It is said by the Prophet, Thy Word is a lanthorne to my feet, and a light to my pathes.* Thus whatsoeuer the secret will of GOD bee; let vs alwayes hold to that will of GOD reuealed in his Word: doing as Marriners when they are at Sea, who when they haue no direction to sayle by, cast vp their eyes to heauen, and are altogether directed by the Pole-starre: So must wee doe in all our actions, thinke of no other guide or direction, but the bright starre of the holy Word of God, which will safely conduct vs to the heauenly City. Wherefore, because this will and Word of God, must still be looked vpon as our Compasse, let vs labour to know it, and be acquainted with it, that we may be fitted to be aduised by it. To this purpose Christ saith, *Iohn* 5.39. *Search the Scriptures for they are they which testifie of me:* Vnto which Saint *Paul* addeth, *That they are able to make vs wise vnto saluation:* and *Iosh.*1.8. he saith, *Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, &c.* Most men, you see, will haue a booke of Statutes in their houses, and if they be to do any great matter, they will doe nothing before they looke on their booke; euen so, because the Bible is the Booke of *Gods* Statutes, the best men should get this booke into their houses and read it themselues, or get others to reade for them, that thereby they may first know

Marriners.

Pole-starre.

Iohn 5.39.

*Iosh.*1.8.

Statute booke.

know the will of God, and then practise to performe it. Whereby you see what a great fault it is amongst vs, that such a Christian duty is so much neglected. Therefore let vs labour to correct this corruption in our selues, and so pray that we may doe the will of God: first, labouring to know it, and afterwards putting it in practise. Now, as depending vpon this,

There are foure speciall wills which God requires in his Word.

It is the will of God that wee should bee penitent for our sinnes: to which end God speakes by the Prophet *Ezekiel, As I liue, saith the Lord God, I desire not the death of a sinner, but that the wicked turne from his way and liue, &c.* So 2 *Pet.* 3 9. It is said, *God is patient towards vs, and would haue no man to perish, but that all men should come vnto repentance:* so you see it is the will of God that we should repent vs of our sinnes, that howsoeuer we cannot doe our duty, liue as we should, yet alwayes to grieue at our hearts, be wounded in our soules, that we haue offended God, and cannot doe as we ought. They say that wounds which bleed, will the sooner heale, but when a man hath a grieuous wound, and does not bleed, there does vsually great danger follow. So it is in a wounded conscience which bleeds: when we are sorrowfull, lamenting, weeping, mourning, and meditating of our sinnes, then comfort followes, but when no remorse or repentance followes for sinnes which offend God, this is very dangerous. 1 Ezek. 33. 11. 2 Pet. 3. 9. Bleeding wounds.

Secondly, *It is the will of God that we beleeue in Christ:* As 1 *Iohn* 5. 23. *This is the Commandement, that wee beleeue in the Name of his Sonne Iesus Christ.* For though we be sinners, and infinitely guilty in our selues, yet it is the will of God, that we should lay hold vpon the promises of Grace, and imbrace life and saluation 2 1 Iohn 5. 23.

offered vnto vs in the person of his deare Sonne. Men in a shipwracke, be glad to lay hold on any thing that may bring them to the shoare; so must wee doe in the dangerous shipwracke of our soules, cast both our armes about Iesus Christ crucified, and killed, that he may bring vs safely to our heauenly Countrey.

Shipwracke.

3 Thirdly, *It is the will of God that we should liue a sanctified, and a heauenly life*, here in this world. As 1 *Thes.* 4.3. *This is the will of God, euen our sanctification:* for because hee is willing to come amongst vs, and remaine with vs, he would haue vs forsake our sinnes, and keepe both body and soule, as a pure Temple for his holy Spirit to dwell in; for if *Balteshazzar* was so seuerely punished for abusing the vessels of the Temple, dedicate vnto GOD: what shall wee bee, if wee defile and contaminate the Temple of the Holy Ghost.

4 Fourthly, *It is the will of God that we beare patiently and quietly, all the crosses and troubles that God sends vs:* as *Peter* sayes, *It is better* (if the will of God be so) *that ye suffer for wel-doing, then for euill-doing.* And so because this is also a part of the will of God, compose your selues quietly and meekely to vndergoe the troubles and crosses that God sends.

Luke 22.42. Thus Christ prayes, *Luke* 22.42. *Let this Cup passe from me, neuertheless, not my will but thy will be done.* So saith *Dauid*, in that great crosse of his chasing from the Crowne: *Behold, here am I, let him doe vnto me what seemeth good in his eyes.* So when we pray (*Thy will bee done*) the speciall care is to consider of these foure things: which if wee pray for, let vs labour by all meanes to performe the same; for what a strange thing is this for a man to come before GOD in prayer, to lift vp his hands and eyes vnto heauen, intreating that *Gods* will may be done, and yet haue no care to doe it,

it, being vnwilling to repent of sinnes, and to lay hold on the promises of Christ? to which purpose it was a waighty speech of a learned man: *Wee may as well spit vpon* CHRIST, *buffet Him, beate Him with roddes, bow before Him, with cursed mocking, say, Hayle King of the Iewes, &c. as kneele in His Church, in our Pew, and say (Thy will bee done) and yet neuer haue any care to doe it*; but grieue *God* with our sinnes adde wickednesse to wickednesse, day by day, neuer thinking of reconciling our selues, and examining our hearts and consciences, toreformation and newnesse of life.

The third generall part of this Petition, is; *In what manner wee must doe the will of God?* You see wee pray that we may doe it in Earth, as they doe it in Heauen, that is as the Angels and blessed Spirits doe it which are in the presence of *GOD*, and the reason of this is, because (as we haue heard before in all duties) the manner of a thing (in regard of gratefull acceptation) is as much as the thing it selfe. 3 General thing in the Petition.

As if one build a man a house, yet if he doe not build it to the minde of the owner, if it bee too high or too low, too wide, flat, or such like, he thinkes all his charges lost. House.

So if *one plough* a field, what is all his labour and paines, if it be not to the will of his Master? So in holy duties, howsoeuer we doe the will of *God*, yet if wee doe it not in such and such manner as *God* prescribeth, he will not accept it. Yea, *Schoolemen* say, that the ground of this is, because *The manner of the thing is as well commanded as the thing it selfe.* So *Ieremy*, *Cursed be he who doth the worke of the Lord negligently.* Though it be the worke of *God*, yet cursed is hee, yea, (so much the more) if hee doe it negligently, not in such sort as he should. Field Ploughed. *Modus rei cadit sub præcepto.*

It is said of *Noah* to his praise, that hee not onely did all things, but also in the very same sort and manner

Heb.8.5. as the Lord had commanded. *Moses* was commanded to doe all things according to the patterne shewed him in the Mount, this is that we pray for in the last clause of this Petition.

In which two things are especially to be considered.

1 *Why the Lord fetcheth vs a Patterne from Heauen, and not rather from good men in this World?*

2 *How, and in What manner the Angels doe the Will of God?*

Concerning the first, There are fowre speciall Reasons of it, why the Lord fetches vs a Patterne from heauen, rather then from Earth.

1 First, *Because a rare example doth most moue vs.* Few examples in this world be rare, and those few that be, are so darkned and clouded with contrary examples, that they hardly moue vs. To this effect *Dauid* saith, Psal.14.2. *The Lord looked from Heauen, and saw, that none did good, no not one.* So Esa. 64.6,7. the Prophet brings in the people confessing, *Wee haue all been as an vncleane thing, and our Righteousnesse is as filthy clowtes, &c.* And hee concludes, *for there is none that stirreth vp himselfe to call vpon thee.* Yea, also of this Saint *Paul* complaines, Philip.2.2. *affirmatiuely, Philip. 2.2. For all seeke their owne, and not that which is Iesus Christs:* So because there is such a rarity of good examples in this world, therefore our Sauiour Christ sends vs as farre as Heauen, to take our example from thence: as Marriners on the Sea, who are alwayes guided by the Starres, because they want in the Sea firme markes to direct them home to their owne Countrey. So must we doe, because we want firme and sure examples in this world, to raise vp our thoughts by into heauen, and mount vs beyond the clouds: we must take our patterne from those blessed Spirits and powers that continually doe serue in the presence of God.

Marriners.

The

The second is, *because those fewe examples that are in the world, be not pure and perfect, but haue their defects.* 2
Saint *Paul* (as I haue said) likeneth the examples of holy men, to the cloud that led the people out of *Egypt*, which had two parts, one bright, another darke, somewhat to be followed, somewhat to be declined. Now because the corruption of our nature is such, that wee are more prone to imitate euill then good, to follow *Dauid* in his sinnes, rather then in his teares, to follow *Peter* in deniall of *Christ*, rather then in his repentance, therefore to helpe this, our Sauiour *Christ* directs vs to the example of holy Angels which be pure and perfect.

Thirdly, *Because these earthly examples be but of men terrestriall, like vnto our selues.* 3
But Angels be the most noble spirits of God, the glory and beauty of all creatures: so that the direction is forcible; If Angels eleuated and lifted vp to such a high degree, be alwayes ready and willing to doe the will of *God*, then much more we that be men much meaner and lower then they be. Saint *Paul* tels vs, that *God* when he bringeth his first begotten Sonne into the world, he saith, *Let all the Angels of God worship him:* why giues hee such a charge vnto Angels? was there any doubt, but that the Angels were ready to stoupe and doe seruice to the Sonne of *God*? The answer must be, that it was especially, to raise vp men to doe the like: that if the most noble spirits of *God*, fall and sinke downe at the feet of Christ, then much more, we that be but dust and ashes, wormes-meat, and wretched men, must be still ready to fall before him, and to doe him seruice. Thus our blessed Sauiour in this place, shewes how prompt and ready the holy Angels bee to doe the will of *God*, and therefore doth the more incite and stirre vs vp to bee like them. *Heb.* 1. 6.

Fourthly, *That we may make our conuersation heauenly,* 4

while we be vpon earth; That though our bodies bee here vpon ground, yet that we might conuerſe aboue the Starres, amongſt Angels and Archangels, and all the bleſſed ſpirits continually attending to doe Gods will. According as Saint *Paul* ſpeakes, *Phil.* 3. 20 But *our conuerſation is in heauen, from whence alſo we looke for a Sauiour, euen the Lord Ieſus Chriſt, &c.* And of men thus eleuated, he ſayes, *Epheſ.* 2. 19. *Now therefore wee are no more ſtrangers and forraigners, but Citizens with the Saints, and of the houſhold of God.* Thus, as I ſay, though we liue vpon earth, yet in affection, we muſt labour to be ioyned to this heauenly troope of Cæleſtiall and bleſſed Spirits, which attend to doe the will of God.

Phil. 3. 20.

Epheſ. 2. 19.

How the Angels doe Gods will.

The next thing to be conſidered, is; *How the Angels doe the will of God?* and in what manner: for ſeeing *Chriſt* hath ſet them for our example, it is good for vs to know what altitude and height wee muſt aſpire to, and ayme at, though we be not able to reach it. Now there be many wayes for our imitation, wherein Angels performe the will of God.

1. First, *They doe the will of God in purity of affection*; not for any by-reaſons or reſpects, but in ſincere obedience onely, becauſe it is the will of God; as it is ſaid by the Prophet *Dauid*, *Pſal.* 103. 20. *Yee Angels that excell in ſtrength, that doe his commandements in obeying the voyce of his word &c.* So muſt we performe the will of God in purity of affection, becauſe it is the will of God; onely deſiring to pleaſe him in doing thereof. Thus Saint *Pauls* exhortation is, *Epheſ.* 6. 6 *That we doe the will of God from the heart.* And *Pſal.* 119. 56. ſaith the Prophet, *This I had becauſe I kept thy Precepts.* So our care muſt be to doe that which he commands in ſoundneſſe of heart, without any worldly reſpects. Many times, indeed, men doe the will of God, but it is not out of any purity of affection to Gods will, but becauſe it is

Pſal. 103. 20.

Pſal. 119. 56.

for

for their owne profit, and brings them worldly ease, false comfort or some other respects, as *Pharaoh*, who would let the people goe, not in any obedience vnto God, or because God had commanded it, but in hope of his own ease. The like of *Abner*, 2 *Sam.* 3. Who thought to establish the Kingdome to *Dauid*, not in obedience to God, but to maintaine his owne greatnesse and power, and out of priuate reuenge vpon others. 2 *Sam.* 3.

Secondly, *Angels doe the will of God with readinesse*, neuer disputing or reasoning vpon the matter, but as soone as they vnderstand it to be the pleasure of God and his will, by and by, they are ready to performe it. So *Ezek.* 9 7. As soone as the Angels had their charge, by and by they went forth to performe it. And *Daniel* 8 16. No sooner did the voyce command *Gabriel* to make the man vnderstand the vision, but he came and stood neere vnto him. So must we doe, neuer to dispute or debate the matter, pretending excuses, but as soone as we know his will, by and by addresse our selues to performe it. So did *Peter*, *Luke* 5. 5. When hee was commanded to let downe his net, and you know the successe, they were scarce able to pull in the net, for the multitude of fishes. So the Gouernours seruants, *Iohn* 2.7. When Christ bid them fill the pots with water, (which he turned into wine) neuer reasoned nor disputed vpon it, but did as they were commanded. So *Psal.* 18.44. It is foretold of that change to be wrought by Christ: *As soone as they heare of me, they shall obey mee.* Thus must we adresse our selues to doe the will of *God*, with all readinesse in euery thing. But if wee examine our selues, we shall finde such a strange backewardnesse and reluctation in our hearts; how vnwilling bee wee to come to this duty, what adoe hath the Lord with vs, as is wonderfull, ere we can be brought to learne this lesson: how oft doe we flye off and yeeld to sense and reason? Well, we must learne to see, dislike and pray *Ezek.* 9 7. *Dan.* 8. 16. *Luke* 5. 5. *Iohn* 2. 7. *Psal.* 18. 44.

againſt this vntowardneſſe in our ſelues, and that *GOD* would giue vs more true iudgement and vnderſtanding, with cheerefull willingneſſe to doe what he commands vs.

3 Thirdly, *Angels doe the will of God with delectation*; that is, take ſingular delight and comfort in doing of it, ſo muſt we endeuour to doe it with delight and ioy; like as *Chriſt* ſpeakes of Himſelfe, *Iohn* 4.34. *My meat is to doe the will of him that ſent mee, and finiſh his worke.* And it muſt not be grieuous in *Abrahams* ſight for the Childe and the Bond-woman to be turned out of dores. So we muſt not thinke it enough to do good duties, but alſo looke that wee haue ſpeciall delight in doing of them; as *Dauid* profeſſes, *Pſal.* 119.16. *I will delight my ſelfe in thy ſtatutes, &c.* And *Pſal.* 4.7. *Thou haſt put gladneſſe in my heart, more then in the time when their corne and their wine increaſed.* But now this is our ſinne, that though in many things wee are content to obey *God* and to doe his will, yet we doe it with ſo little delight or ſpirituall ioy, with ſuch irkeſomneſſe, tediouſneſſe, and vnwillingneſſe, that wee endanger all the grace of our well-doing. In this caſe it fares with vs, as it did with *Ezekiel*, who ſaith of himſelfe: that he went in the bitterneſſe and heate of his ſpirit. So, though we are contented to goe, that is, to doe as *God* wils, yet it is with that repining and backewardneſſe, that it looſeth the benefit of the action.

Iohn 4.34.

*Gen.*21.12.

*Pſal.*119.16.

*Pſal.*4.7.

*Ezek.*3.14.

4 Againe, *The Angels with earneſtneſſe and intentiueneſſe doe the will of God*; they doe not freeze in their buſineſſe; but bend all their ſtrength about it. So *Dan.* 9. 21. ſayes, *The Angel came ſwiftly flying vnto me*; ſo muſt we doe the will of *God*, not coldly and idlely, but with all our intention and power; yea, this ſhould alſo moue vs, in that this is the commandement of the Lord. *Thou ſhalt loue the Lord, with all thy heart, with all thy ſoule,*

*Dan.*9.21.

Deut. 6.

ſoule, and with all thy might. Thus much alſo *Dauid* confeſſes, *Pſal.* 119.4 *Thou haſt commanded vs to keepe thy precepts diligently.* Many indeed doe the will of *God* in ſhew, but coldly, looſely, laſily, with dead affections, there is no life in their obedience, nor ſpirit in their prayers, how then can they thinke that *God* will accept of them. He that ſtrikes vpon a little Violl, and would know whether it bee ſound or not, hearkens to the ſound, for if it giue but a dull ſound, If the ringing bee not ſhrill, he knowes that there is ſome cracke or flaw in it: So it is with vs in our obedience, when we giue but a dead ſound, be not ſhrill, full of ſpirit and life; and when good duties come but ſlacke and coldly from vs, certainely wee haue ſome dangerous cracke and flaw within vs, againſt which wee muſt pray and ſeeke for reformation.

Pſal. 119.4.

Sound Violl.

Fiftly, *They doe the will of God with conſtancy and continuance*; not at one time, and neglect it at another, but they are alwayes ready and ſeruiceable. So muſt wee bee ready to doe at all times, and in all places. As *Dauid* prayes, *Pſal.* 119.33. *Teach me, O Lord, the way of thy ſtatutes, and I ſhall keepe it vnto the end.* So *Pſal.* 44 18. the Church profeſſes, *Our heart is not turned backe, neither haue our ſteppes declined from thy way.* And *Luke* 1.75. It is ſaid we ſhould *ſerue him all the dayes of our life, in holineſſe and righteouſneſſe.* Indeed, for a fit or a ſpirt we can be content to doe ſo, heare the word, and frame our ſelues to ſome good courſes, but to walke on in a conſtant courſe, and doe the will of *God*, as well at one time as another, this is hard: for commonly men doe by their Religion, as great men doe by their Retayners on Feaſt dayes, they come vp, and are all put in ſilkes and veluets, commanded to attend: but as ſoone as the time is paſt, they are ſent to the Countrey againe, to ſlouen it as they did before. Euen ſo doe we in our courſes of Religion, when a great day comes, a Com-

5

Pſal. 119.33

Pſal. 44.18.

Luke 1.75.

Retayners.

munion

munion day, or such like; then we get on all our deuotion, wee are ready to doe some seruice vnto GOD, we seeme to trimme vp our affections, and to attend with the best as liue the life of the righteous; but as soone as that time is ouer, by and by we be gone: Lord who heares of vs, till there be the like occasion: This is one of our corruptions that we must pray against.

6 Sixtly, *Angels doe the will of God wholly:* in integrity, not in one part and neglect an other: but doe as it is said of the man who had the Inkehorne, *Ezek. 9: 11. Lord I haue done as thou hast commanded me.* So must we not make a conscience of some things, and leaue the rest vndone, but doe all so farre as frailty will permit, *For all his wayes were before mee,* (saith holy *Dauid*) and in another place. *Then shall I not be ashamed, when I haue a regard vnto all thy Commandements.*

Psal. 18. 22.
Psal. 119. 6.

Here wee are to take notice of the common course of the world, for there is no body so vilde and wicked, but is content to doe some part of the will of God. But when it comes to any strait or narrow search, to let all goe, and submit our will to Gods will in all things; Here is that hard tryall which makes vs flye off. *Pharaoh* could be contented to doe one part of the will of God, to let the people goe: but to keepe backe the women and children: at last he would let all the people goe, but not the Cattell: therefore *Moses* tels him, wee will not leaue so much as a hoofe behind. The Lord will haue all or nothing; so let vs say in our striuings against sinne, not a hoofe must be left behind, not a sinne, not a corruption, but all must be hated, forsaken, left off, in Gods seruice, and for Gods sake.

Obiect. Here some may obiect, How can we come to bee so strict, as to doe all?

Ans. I answer, we must endeuour and striue though wee cannot

cannot come to perfection of obedience; yet such a resolution must be set vp to doe all, being humbled and sorry that we can doe no better.

Againe, we may, and must doe this, to abstaine from grosse sinnes which duls the conscience, and deadens it in time: and then for the other frailties accompanying our life; Wee shall finde God a mercifull Father (vpon our confession) pardoning and passing by all our infirmities: when wee indeuour truely to doe his will; as here we pray: *Thy will be done in earth euen as it is in Heauen.*

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4 PE-

4. PETITION.

Giue vs this day our daily Bread.

WHerein before I come to the Petition, I muſt firſt ſpeake ſomewhat of the order. Hauing in the three former Petitions, prayed for the glory of God, we are here taught to pray for our owne good, that God would giue vs all things needfull for this life: by which order of the Petitions, our Sauiour *Chriſt* would teach vs two things.

1 *To Order,*

2 *To moderate our care in the things of this life.*

For the firſt, touching *the ordering of our care*, for things of this life. Religion doth not exclude all care for our ſelues, but onely to bring it in due order, that we may goe the right way to ſpeed. Firſt, caring for thoſe things which belong vnto the Lord, then afterwards prouiding for ſuch as belong vnto our ſelues. We may ſeeke our daily Bread, but we muſt ſeeke it in due order, wee may not ſeeke it before Gods glory, Gods Kingdome, Gods will, but firſt the one, and then the other. Queſtionleſſe, the thinking of our daily Bread, is not vnlawfull, yea, euery thing belonging to this temporary life,

1 To order our care.

life, may be lookt after: but first Gods glory must
Matth.6.33. weigh downe all, as Christs Counsell is, *Matth.6.33. First, seeke the Kingdome of God and his righteousnesse, and all other things shall be administred vnto you.* So Christ
Luke 10.42. saith to *Martha, Luke 10.42. One thing is needfull,*
Abrahams seruant. *God must haue the first place.* We reade that *Abrahams* seruant, when there was meat set before him, would not eat till he had done his Masters businesse, which hee came for: and when he had once dispatched that, then the Text saith, *He did eate and drinke.* So must wee doe in the businesse wee come for, concerning the glory of God, *the Kingdome of God, &c.* When wee haue done that, we may rest with the better conscience, and looke vnto our selues for our daily Bread, and ordinary comforts of this life.

But the world are quite contrary, they beginne with the care of themselues, their owne delights, ease, and pleasures: and then if any ouerplus remaine, or haue any spare time, they can be content to looke out a little for the glory of God. But you see our Sauiour Christ would heere rectifie our thoughts, and order our care in these things.

2
To moderate our care.

Secondly, *To moderate our care*; that we doe not desire our daily Bread in any sort rashly, but onely with subordination to the best things, so farre forth as may stand with the glory of God, the Kingdome of Christ, and the doing of his will: and so farre forth as these temporary things may be a furtherance and a helpe vnto those better things. As a man wanting water to
Water to a Mill. driue a Mill, must not too greedily open too many Springs and Sluces, for feare of glutting and damming it vp: So must it be with our wants in this world; for an ouer-hasty desire and indeuour to satisfie them, may quickely drowne vp our care for spirituall graces, not caring what becomes of the glory of God, so wee may inioy our base contentments. Wherefore our Sauiour

shewes

ſhewes that the care of theſe earthly things, muſt be with ſubordination to Gods glory.

Why we pray for daily bread before remiſſion of ſinnes.

Another point to be conſidered, is, why we firſt pray for our daily Bread, and afterwards for the pardon of our ſinnes? for in all reaſon, one ſhould thinke that the pardoning of ſinnes, being moſt neceſſary ſhould be firſt, and then the other? I anſwer, there are two Reaſons of it.

1 Reaſon.

Firſt, *Chriſt condeſcended herein to our weakeneſſe, and would graciouſly, firſt diſpatch vs of our worldly care, and feare of wants, that hauing earthly things ſupplyed, wee might haue the more leiſure to attend and be better prepared for the heauenly.* Becauſe many times we are ſo diſturbed and incombred about earthly things, that wee haue little care for heauenly thoughts, which in that eſtate be vnwelcome vnto vs, hauing but bad entertainment.

As the Woman of *Samaria* was ſo troubled about the Fountaine water, *Iohn* 4. 10. as ſhe could hardly hearken to conceiue of the water of life which Chriſt ſpake of. And as the children of *Iſrael* hearkened not vnto *Moſes*, by reaſon of the anguiſh of their ſpirits, ſo it is with vs in our troubled thoughts, for the things of this life. Wherefore our Lord hauing a regard to this our weakneſſe, would firſt ridde vs of the care of theſe earthly things, that we might with the more care and attention, apply our ſelues to heauenly. *Iohn* 4.10.

2 Reaſon.

A ſecond Reaſon is, *That by experience of the ſmaller things, we might climbe vp to the hope of greater.* For at firſt, men be not eaſily perſwaded of the Remiſsion of ſinnes, and high Myſteries of eternall happineſſe, but muſt be brought to it by ſteppes and degrees. Therefore our Sauiour worketh vpon vs in this place with a ſecret wiſedome, that by finding God to be good vnto

vs,

vs, in food and rayment, the things of this life, we might learne to reſt and relie vpon him for a better life to come, for it is a ſure thing, that he who will not truſt vnto God for meat and drinke, and ſuch like, will not truſt him for the ſaluation of his ſoule, and hee that thinkes that GOD will ſtand with him for a piece of Bread, will neuer beleeue that God will giue him pardon of his ſinnes, and heauenly glory; Chriſt therefore would haue vs begin at the ſmaller, that finding the Lord fauourable and friendly in theſe leſſer things, wee may be drawen to conceiue, that he will be as graciouſly inclined in greater matters. As a man that would try a veſſell; firſt, he puts water into it, and ſuch meane liquor; And then if it hold water well, he is the more bold to truſt it with Wine, or *Roſaſolis*, and the like. So when we finde God to be good vnto vs, in the meaner things of this life, this makes vs the more bold to relye and reſt vpon him for greater things belonging to eternall ſaluation.

Veſſell tryed.

Now to come to the Petition it ſelfe, therein are diuers particulars to be conſidered.

1 *What it is that we pray for?* (*Bread.*)

2 *Of whom we aske it?* (*Of God.*) Lord doe thou giue it, meaning, if God doe not giue it, we ſhall neuer haue it.

3 *By what right?* (*Of Free-gift*) we doe not deſerue it, but pray, doe thou giue it vs good Lord.

4 *What quantity of Bread wee pray for?* (*Daily Bread*) onely ſo much as is ſufficient to ſuſtain vs for a day.

5 *Whoſe Bread we pray for?* (*Our owne*) not bread of others.

6 *For*

6 *For whom we aske?* (*For our ſelues and others.*)
7 *For how long time?* (*Onely for a day.*)

(*Giue vs this day our daily Bread.*) Concerning the firſt thing we aske, *Bread:* herein we are to conſider.

1 *The Extent of the Tearme,*
2 *The Limitation of it.*

Firſt, for the *Extenſion* of the Tearme, by Bread our Sauiour Chriſt doth not meane, that God ſhould giue vs bare bread and nothing elſe. But by *Bread*, he meanes all things elſe, as needfull to mans life, as Bread is, ſo that whatſoeuer is comfortable and helpefull to the life of man is here couered vnder the name of Bread, as wee ſee, 2 *Sam.* 9. 7. *Dauid* ſaid to *Mephiboſheth*, and *thou ſhalt eate bread continually at my Table*; Thereby meaning all things concurring to the comforts of this life. So *Iſa.* 4. 1. *We will eat our owne bread, and weare our owne garments, &c.* That is, liue of our owne prouiſion, get all things needfull for this life. So that by Bread heere (as in many places of Scripture) our Sauiour Chriſt meanes all manner of comforts of this life. For wee know that many haue bread, yet if they haue not other good bleſsings of God, houſes and harbour, fire and water, ſleepe, health, and reſt, they may for all that periſh: therefore when we pray for bread, we pray that the Lord will giue vs whatſoeuer is needfull to ſuſtaine our weake and fraile life in this world. 1

2 *Sam.* 9. 7.

Iſa. 4. 1.

And for the *Limitation*, we know that bread is a neceſſary and a needfull thing. It is not a friuolous thing of ſuperfluity, that we may well want, but a moſt neceſſary thing: wherein our Sauiour Chriſt hath heere ſo bounded our deſires to guide them to needfull things onely, Bread, or that which is as needfull as Bread: ſo that if we once goe beyond the compaſſe and reach of bread, If wee deſire a thing that is not needfull, a ſuper-

fluous thing to nouriſh vanity and pride: then we may not expect that the Lord will giue vs that thing which we pray for, becauſe, being not Bread, it is out of the compaſſe of the Lords grant: of which the Lord com-
Pſal.78.18. plaines, *Pſal.*78.18. of his people. And they tempted God in their heart, by requiring meat for their luſtes. So
Iam.4.3. *Iam.*4.3. He tels vs why Chriſtians aske and haue not: *Yee aske and haue not, becauſe ye aske amiſſe, to ſpend vpon your luſts, &c.* ſo that our Sauiour Chriſt by limiting vs to Bread alone, teacheth vs to aske only things needfull at the hand of God.

Obiect. But why doth the Lord heere mention Bread onely, and nothing but Bread?

Anſ. I anſwer, this is to teach vs, that if God giue vs nothing but Bread onely, yet wee muſt be contented; If God giue more, we muſt be more thankefull, but if the Lord abridge our dyet, and bring it to bread onely, that is, to ſo much as will maintaine life and ſoule together, (as we ſay) yet we muſt be contented, becauſe wee haue as much as we pray for. So *Iaakobs* practiſe and prayer
Gen.28.20. was, *Gen.* 28. 20. *And will giue mee bread to eate, and*
1 Tim.6.8. *cloathes to put on*; as the Apoſtle wils vs., 1 *Tim.* 6. 8. *When we haue food and raiment let vs therewith be contented*, all ioyning here with Chriſts precept for our direction.

2 Secondly, *We aske it of God, Lord doe thou giue vs our Bread*, wherein we are to take notice of two things.

1 *Of our dutie, that we ſeeke for Bread no where, but at the hands of God.*

2 *Of our weakeneſſe and frailty, that haue nothing of our ſelues, but what God gines vs.*

1 Concerning the firſt, wee haue many examples in Scripture, to teach vs to lift vp our eyes and hearts to hea-

heauen in prayer, looking for nothing elſe-where: that belongs to the comforts of this life. For ſaith *Dauid*, *Pſal.* 136. 25. *It is he which giueth food to all fleſh.* So *Pſal.* 145. 15. *The eyes of all waite vpon thee, and thou gineſt them meat in due ſeaſon:* Thus all good things are to be ſought for from God. What a wretchedneſſe is then amongſt men of this world, and grieuous ſinne, when they haue any ſickneſſe, lameneſſe, ſtrange diſeaſes, or vnlookt for accidents, they doe not ſeeke God for their daily Bread, or mitigation of thoſe things by prayer, or humbling themſelues before God: but runne to Sorcerers, and Witches, and vnlawfull meanes, as though the Diuell were more mercifull then God, or Hell more ready to afford them comfort then Heauen: O the end of ſuch is feareſull, as that of *Saul*, whom the Lord is ſaid to haue killed, becauſe he asked counſell at a familiar ſpirit. Some other examples there be to this purpoſe, but I paſſe them. But the ſumme is; as wee muſt beg all good things from God, ſo learne we, though the Lord doe not by and by giue vs, yet to tarry his leiſure, and not to repine or murmure at any thing. Moreouer, we muſt alwayes acknowledge, that all the bread we haue, (though our cup doe ouerflow) comes from God, we haue no bit of bread, nor the leaſt comfort wee haue, but all comes from him vnto vs; as *Dauid* confeſſes, *Pſ.* 23. 5. *Thou doſt prepare a table before me*; and againe, *He filled the hungry ſoule with goodneſſe.* Thus as all Riuers come from the Sea, and in all Countries diſcharge themſelues into the Sea againe: So all bleſsings come from God, and muſt returne to him againe, with thankes and acknowledgment.

Pſal. 136. 25. *Pſal.* 145. 15. 1 *Chron.* 10. 13. Riuers Sea-running.

2 In the next place, *wee are to take notice of our owne weakeneſſe and frailty*, that we are not able to ſupply one bit of bread into our ſelues, with all our wit, wiſedome, skill and cunning prayers, and labour, vnleſſe God doe giue it. The Diuell perſwaded our firſt Parents, by

disobeying the Lord God, that they should be as gods: but now we may see what goodly gods we are, that we be not able to supply one bit of bread vnto our selues, with all our cunning and skill, vnlesse God giue it, and prouide it out of the treasury and rich store. house of his goodnesse and mercy. All I say is, to set out the state and condition of the very best of vs in this world thogh we carry our selues neuer so high, yet we are not able to put a bit of bread in our mouthes, vnlesse God giue it, for euery bit we receiue is of God, though we impute it to our owne industry and policy.

See for this, *August. Serm. 43 De plenitudine Dei.*

Quest. Heere ariseth a question, *Why we doe pray for Bread*, seeing the most of vs haue bread enough already in our store, and houses.

Ans. To which I answer, there are two things to be considered in Bread.

1 *The substance or quantity of Bread.*

2 *The vertue and power thereof*

Which the Scripture termes the staffe of Bread: as *Isa. 3. 1.* *Isa. 3. 1. Hee threatens to breake the staffe of bread.* Now though wee haue the substance, yet if wee haue not the staffe of bread with the power, we are neuer the better, for without Gods blessing, there will be no more feeding and nourishing in it, then of a very stone, yea, as good take a mouthfull of grauell, as a mouthfull of bread without Gods blessing vpon it; otherwise wrath attends it, as *Psal. 136. 15.* it is said, so *He gaue them their desire*, but withall *he sent leanesse into their soules*. And so, though we haue bread, yet we must pray GOD to blesse it vnto vs, or else we shall be neuer the better for it. This is a point which most of the world know not, they thinke that if they haue bread in their houses, and tables, all is safe, they neede not pray to *God* for Bread. But if wee would consider that all these things come to nothing,

nothing, vnleſſe the Lord afford a bleſsing vnto it, and breathe vpon them with ſweetneſſe from his mouth, this would make vs doe our duty, and pray heartily vnto *God* to bleſſe our bread, and to giue it.

Thirdly, *By what right wee demaund our bread?* wee doe not challenge it of duty, or right, but pray that *God* would giue it of his free goodneſſe and grace: ſo that herein we profeſſe our owne ſinfulneſſe and guiltineſſe to be ſuch, in regard of ſinne, that we be not worthy of one drop of drinke, or bit of bread, nor can by any meanes procure it to our ſelues. For euery day by our ſinnes wee forfeit all we haue to God: diſpoſſeſſe our ſelues of all right and title to that, or the leaſt and meaneſt bleſsing of this life; therefore vnleſſe God doe giue it, and releaſe vs of the forfeit, and admit vs into fauour, we be but intruders vpon his bleſsings, which teacheth vs two things. 3

Firſt, that ſeeing we be worthy of nothing, we therfore acknowledge the Lords goodneſſe and mercy in it: that we haue great and many bleſsing (who yet if wee haue but a bit of bread, inioy more then we deſerue, and a great deale more then we can challenge) be not therefore forgetfull of this bleſsing, but confeſſe from whence it comes: with good *Iaakob*, *Gen.* 32.10. *I am not worthy of the leaſt of all thy mercies.* So *Dauid*, 2 *Sam.* 7.8. *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto*: Thus muſt we doe conſidering our great vnworthineſſe. 1 *Gen.* 32.10. 2 *Sam.* 7.8.

If we be not worthy of a piece of bread, then much leſſe of the ioyes of Heauen: for if wee cannot deſerue our bread at the hands of God, much leſſe can we be able to deſerue euerlaſting life. 2

The Papiſts thinke they can deſerue with their works, and ſo make themſelues worthy of heauenly

glory, God not giuing it as a gift, but as their iuſt wages and hire. But our Sauiour Chriſt ſhewes that God doth giue vs our daily Bread freely; yea, and therefore ſhewes that God doth much more freely giue vs Heauen: as *Rom.6.23.* *But the gift of God is eternall life through Ieſus Chriſt our Lord.* Away therefore with the Pride of the Papiſts that dare challenge Heauen as a due.

Rom.6.23.

4 Fourthly, *How much Bread we pray for?* (*Daily Bread*) ſo much onely as may be ſufficient, wee doe not pray for an exceſsiue quantity of bread, but we pray to the Lord to giue vs ſo much as is needfull, fit to ſuſtaine our weake and ſinfull nature. The children of *Iſrael* deſired meate for their luſt, not their hunger; and when they had it, inioyed it not, but the wrath of God came vpon them, therefore we muſt take notice of this, and learne to moderate our deſires, to deſire only ſo much as is ſufficient for vſe, and no more, as *Iaacob* does. *Gen.* 28.20. *If thou wilt be with me and keepe me in the way that I goe, and will giue mee bread to eate, and rayment to put on;* So *Agur, Pro.*30.8. *Remoue farre from me vanity and lies, giue me neither pouerty nor riches: Feed me with food conuenient for me.* Thus there muſt be a holy moderation of theſe things. *Chryſoſtome* ſaith well, *Shippes that be lightly burdened, eaſily paſſe through the Seas, and are many times without dangers, but they that be ouer-laden, are ready to ſinke vpon euery ſtorme.* So it is when men moderate themſelues in the things of this life, they paſſe through this life with leſſe danger: are the fitter and more contented to go home to their heauenly country. But when they ouerlad the ſhip of their bodies, taking in more then they can carry: inioy more then they can tell how to diſpoſe of, they are ready to ſinke, and to caſt away all their precious Merchandize. Therefore let vs pray to God to giue vs ſufficient bread and no more.

Gen.28.20.

Prou.30.8.

Shippes.

O the corruptions of our life, what exceſſe, is now crept

crept into this world? men are not content with great matters, but must abound euen to exceed others, nay, we neuer cease till wee haue wrested all out of other mens hands, got all the money out of their purses, all the goods in their houses: but take heed of this: low Meddowes or Marshes, when they came to be ouer-flowen, and the water to stand in them, breed nothing but Frogges and Toades, that continually creepe and annoy them. So it is with our hearts, how soeuer otherwise fruitfull and capable of some goodnesse, yet if once they come to be ouerflowen with couetous desires, and grow muddy and myery, as standing pooles, they will breed nothing but frogges and filthy lusts, sinnes that croke and cry to annoy and terrifie vs. Now because by Bread (as you haue heard) we vnderstand all things needfull for the sustentation of this life, we must learne also not onely to refraine our dyet, but to keepe a moderation in all things appertaining to this life, and hold our selues close to good order and temperate sobriety that our desires be not like a sea which hath no bounds nor bottome. *Esau* (though a prophane man) could say, *I haue enough my brother*; but our corruption is otherwise, we cannot be contented with any measure, whatsoeuer we haue is not sufficient: Nay, though we haue enough yet still we desire more and more, wee can neuer be filled. The Lord complaines of this, *Isa.* 5. 3. *Woe be vnto them that ioyne house to house, &c.* And *Habakk.* 2. 5. Hee paints out a proud man that neuer keepeth at home, who inlargeth his desire as Hell, and is as death, and cannot be satisfied, but gathereth vnto himselfe all Nations. So Saint *Bazill* in treating of a couetous man, saith, *That he neuer ceaseth day nor night, nothing satisfieth him, no bounds containes him, but takes hold of all, and turnes all into it selfe, as swift Riuers arising from small beginnings, by little and little, exceedingly increase, till at length, with force and violence they not onely breake ouer their bankes, but beare downe whatsoeuer they meet with:*

Low Meddowes ouer-flowen.

Esau.

Isa. 5. 3.

Habak. 2. 5.

Swift Riuers.

So it is with the couetous men, &c. But we muſt learne to repreſſe this affection in our ſelues, and pray to God for an orderly moderation in all things. One ſaith well, *That a couetous man is like a Mole, digging and labouring, when all that he hath digged, he gets vpon his ſhoulders:* So whatſoeuer ſuch men haue got, it lies heauy vpon their conſcience, puts them in paine: and becomes a heauy load for them to carry vnto the Throne of Iudgement. And as Mice beſmeared with Bird-lime, creepe vp and downe, gathering a great deale of duſt and filth, or other fit matter to burne: and ſo lighting on any fit occaſion are vndone by their owne doings, ſo it is with a number of men in this world, they ſcratch and ſcrape, and when all is done, it is but ſtickes and ſtrawes which they gather, to increaſe the fire of their owne condemnation euerlaſtingly.

Couetous man.

Mice.

There is yet one thing more to be conſidered in this matter, a point worthy the noting. That *whereas wee pray for a quantity of Bread, yet we doe not determine how much.* Wee doe not ſay, Lord giue vs ſo much and ſo much bread, to teach vs all to leaue the particulars to the Lord, wee pray to be contented with that which He in his wiſedome doth determine. A man may indent with a friend, as the man in the Goſpell: *Lend mee fiue loaues:* but none of vs may indent with God, but referre all to his aſsignation and appointment. As a man making challenge to a field, yet is contented to referre the matter to friends, and ſtand to their award: ſo much the rather, if they be iuſt and wiſe, how much more ought we to ſubmit all vnto God.

Indenting.

5 The fift thing is, *Whoſe bread we pray for?* Our owne bread, not the bread of others, but we pray to God to giue vs our owne bread. Now our owne bread is that we haue faithfully and honeſtly laboured for in our Calling, well got by lawfull meanes, and no more. This is that which the Lord promiſeth as a bleſsing vnto his people,

people, *Psal.* 128. 2. *That they shall eate the labour of their hands*, Thus the Apostle, 2 *Thess.* 3. 12. Commands euery one to worke with quiernesse, and eate their own bread; so that there are two kinds of Bread vnlawfull. *Psal.* 128. 2. 2 *Thess.* 3. 12.

1 *The bread of idlenesse.*

2 *Bread of the fatherlesse and wickednesse.*

The first is, when a man hath no Calling, no imployment, no ability to doe businesse, and yet is idle, mispending his time, and is careless of himselfe, this man doth not eate his owne bread, because he doth nothing to make it his owne, &c. 1

Secondly, the Bread of wickednesse and of the Fatherlesse, when a man doth by oppression, deceit, cosenage, and such like, eate vp the Bread of others, yea bread of the Fatherlesse, and of the poore, and of the honest; this also is none of his owne bread, and so cannot be eaten with peace of conscience; therefore let vs looke to eate of our owne. 2

The Diuell came to Christ in his hunger, and would haue had him turne stones into bread, hee could not preuaile with Christ, but he doth with many men. Indeed when men get bread by vnlawfull meanes, by lying, cozening, deceit, &c. then they not depending vpon Gods prouidence in lawfull meanes, do turne stones into bread, and take the Diuels counsell, not being ruled by God as they should. Wee read *Isa.* 11. 7. In that great change to be wrought vnder the Gospell; It is said (amongst other things) *The Lyong shall eate straw like the Oxe:* Meaning, that then where that change is truely wrought, they shall be so farre from feeding and rauening vpon others (as formerly) that they shall eat straw, be easily pleased: and brought to a better conformity, being contented with mean, & their own things. So a man truely conuerted and brought into the Kingdome of Christ, will rather eate straw, feed meanely, *Matth.* 4. Stones. *Isa.* 11. 7.

be

be contented with what God allowes him, then by any vnlawfull meanes come by his food.

Thus you see we pray for our owne Bread, that wee may prouide bread orderly for our selues, and not liue vpon others, or vse vnlawfull meanes. The Poets say, that *Æolus* gaue *Vlysses* all his windes in a boxe, who when he was asleepe, thought it had beene gold, and so opning the box, let out the winds, wch had like to haue lost all their liues, and put them in danger of drowning. So many times it is when men will not bee contented with their owne; by doing wicked practises, and performing vnlawfull actions, they raise vp stormes and tempests against themselues, euen many times to put their liues in danger. Therefore let vs bee contented with our owne things.

Vlysses.

6 Sixtly, *For whom we doe pray? For others as well as our selues;* (*Giue vs our daily Bread,*) which word hath a double relation.

1 *Respectiuely to that which went before.*

2 *To the rest of the members of Christs body.*

Which is, first *vs* that haue hallowed thy Name, *vs* that desired thy Kingdome might come into our hearts; *vs* that had care to doe thy will, *Lord giue vs our daily Bread:* So that this Petition is conditionall, as if hee should say, *Lord if we haue done these things, then giue vs our daily Bread, then feed vs, then Lord giue vs all things needfull for our life.* But if wee haue done nothing for thee, then we dare not claime that thou shouldest doe any thing for vs, for howsoeuer thou hast promised to do vs good, yet we must feare thee, and first Honour thy Name. As *Psal.* 34. 9. *Feare the Lord, yee his Saints, for nothing wanteth to them that feare him.* So that first wee must obey and please him, ere we may with boldnesse, vse the promises to our comfort: for with what face can wee stand vp and lay claime to Gods promises, when

Psal. 34. 9.

when we haue not performed the conditions, and are not qualified like thoſe parties and perſons the promiſes were made vnto? as *Iehu* ſaid to *Iehoram*, when hee demanded, *Is it peace Iehu; what peace (ſaid hee) ſo long as the whoredomes of thy mother Iezabell and her witchcrafts are yet in great number?* So may I ſay, ſo long as men diſhonour God, haue no care of his glory, loue of his Kingdome, no deſire to doe his will, how doe they looke to haue their daily Bread, their peace, or things needfull for this life. *Iehu.*

A ſecond relation is, *To the reſt of the members of Chriſts body*; and ſo wee are taught to pray, not Lord giue me; but, Lord giue vs our daily Bread: So that a Chriſtian man muſt not regard himſelfe onely, but in a fellow-feeling of other mens miſeries, hee muſt pray for their wants as well as his owne. The couetous man he had rather ſay, Lord giue mee Bread, then giue vs Bread: but the true Chriſtian, extends his care and loue vnto the whole body of Chriſt, whereof he himſelfe is a member. As *Abraham* ſitting in his tent doore, in the coole of the ſhadow, pittyed them which were trauelling in the heate, and was ready to refreſh them: ſo it is with euery true Chriſtain, they are tender-hearted and haue a ſimpathy with others miſeries. So we ſee in Nature, when the Sunne ſhines vpon theſe inferiour bodies, if ſolid bodies when they reflect their beames they caſt their light and heat vpon other bodies that are neareſt about them: but if they be empty and hollow bodies, ſuch as haue no ſolidity, they take all into themſelues, and reflect not: So it is in this caſe, they that be ſound Chriſtians onely poſſeſſed with power of grace, they cannot hold any goodneſſe to themſelues, but are ready to reflect it, and make others partakers of it: ſo muſt our labour and care be: not be hollow and falſe, but ſincere and true affecting the good of others, as of our ſelues. *Abraham.* *Sun-ſhining.*

The laſt thing to be obſerued in this Petition, is, for how 7

how long time we pray for bread: *But a day onely,* (*Giue vs this day our daily Bread,*) of which there be three Reasons.

1 First, *To teach vs to depend vpon God from day to day*; becauſe we vſually reſt not in the preſent bleſsings of God vpon vs, but are euer caſting and contributing for the time to come. Therefore our Sauiour Chriſt ſetteth this downe to preuent our carking and caring for the things of this life: for if from day to day the Lord giue vs bread, we muſt be contented, and leaue all the prouiſion for future times vnto the Lord, who gaue his owne people Bread, but for a day onely, *Exod.* 16. That they might altogether depend vpon Gods goodneſſe and heauenly care from day to day. The little birds (as we all know) when they haue dined, know not where to ſuppe, and when they are fed one day, they know not where to feed the next, and yet God prouides for them, and if God remember and fauour them, much more may we rely vpon his care and mercy towards vs: perſwading our ſelues, that he who feeds vs to day, will feed vs to morrow, this weeke, next weeke, this yeere, next yeere, and ſo for euer as we truſt in Him.

Little birds.

2 Secondly, *To teach vs to liue exceeding carefully, as if our laſt day were come:* for our life is ſo vncertaine and hangs by ſuch a ſlender thred, that wee know not how ſoone it may be broken and gone, and therefore our Sauiour Chriſt would haue vs liue exceeding carefully and watchfully ouer our ſelues from day to day euen to our laſt.

Exod. 12. 11. Paſſeouer eating. The people of *Iſrael* wee know doe eate the Paſſeouer with their loynes girded, as men ready to depart at a ſhort warning, ſo muſt we eat our dinners and ſuppers, as ready to depart and take leaue of this world at all times or whenſoeuer the Lord will haue vs.

3 Thirdly, *That euery day we may come to God in prayer:*

to

to be not a day from him, for if we made our ſuites before men onely, we would attend their leiſures, much more muſt we wait vpon God: wee may well thinke when the day is paſt, our pattent is expired, and our grant ended, till we haue renewed it againe, ſo that euery day (as we haue ſaid) we are taught to come to God in prayer, to renue our Patents and grants of bleſsings, that God may extend his mercy vnto vs. For it is the corruption of the world, yea, of our courſe nature, that we would not come vnto God once in a moneth, nay, not in a yeere, if meere neceſsity do not driue vs. Therefore our Sauiour Chriſt hath ſtinted this Petition to a day onely, that euery day we may learne to ſue vnto God, to haue communion with him, in begging the things of this life: that ſo wee might be led the more happily vnto thoſe eternall better things of life euerlaſting: and ſo to be led by the vſe of theſe weake temporary refreſhments, to the feeding vpon that bread of life, which the Sonne of man doth giue his Saints and ſeruants. So much ſhall ſerue for the fourth Petition: come we now to the fift.

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5 PE-

5. PETITION.

And forgiue vs our debts, as we also forgiue our debtors.

OVr Sauiour Christ (as we haue seene) in the three first Petitions, teacheth vs to beg those things tending vnto the glory of God, and the meanes conducing vnto the same: and in the three last, to begge for our owne good things, tending both to the comfort of this life, and of that to come: as *the forgiueneſſe of ſinnes*, a ſanctified and a holy life, aſsiſted by the power of grace.

In the former Petition, we haue heard on what conditions and how we ought to beg for the good things of this life, wch as things neceſſary, tend eſpecially to the bodily preſeruation of health and life. Now here in this 5 Petition, we come to the good of eternall life, and this is either the grace of *Iuſtification* in this Petition, or the grace of *Sanctification* in the next, which yet is no further good, then as we apprehend and bring home the comfort of it. The world in their ignorance doe vſually ſay, *Who will ſhew vs any good?* Meaning, a good Leaſe, Purchaſe, or bargaine, not knowing any good beyond the good of this life: But there is a further good to be aimed at, for holy *Dauid* proceeds and lookes vp higher, ſaying, But *Lord lift thou vp the light of thy coun-* Pſal. 4.

tenance

tenance vpon vs. Lord let mee haue the feeling of thy fauour, and of the forgiuenesse of my sinnes: and grace to liue well in thy fauour, hating sinne, and I shall ioy in it as my chiefest portion. So I say, after the good of this life, our daily Bread, we are here willed to pray for the good of a better life, pardon of our sinnes, and then grace and strength against them.

But before I come to the Petition, two questions must be answered.

1 *Why there is but one Petition for earthly things, and two for heauenly,* that is: *(daily Bread)* and in the other. First, *Pardon for sinnes:* Secondly, *For graces against them.*

2 *Why this Petition is linked to the former, by a coniunctiue practise (Giue vs this day our daily Bread) And forgiue vs our sinnes.* Which close coniunction we find not amongst the rest.

1 For the first I answer, it is for two speciall reasons. First, *Because the Lord would not haue vs too carefull for worldly things, but to be holy and heauenly minded, as much as may be*; that we might be discreet in our demands, and not dwell too long vpon earthly things. It is the custome of the world, (who vse to pray) not to care how long they continue their sute for daily Bread, being pleased to conclude all vnder that, as *Hosh.* 7. 14. The Lord complaines, *They assemble themselues for their Corne and Wine, the things that they onely thinke on and care for, so as they could be contented continually to pray for them.* Wherein our Sauiour Christ perceiuing a naturall corruption in vs, would therefore haue vs soone to haue done with this thing, and by and by to adresse our selues to better, to seeke more pertinent matters, pardon of sinne, saluation of soules; strength, and meanes to liue holily, without which, all the rest would turne to nothing, though we had as much as

Hosh. 7. 14.

Sea

Sea and Land could afford vs: so that as Birds which dippe into the Sea to get their food, soare vp againe and quickly rise, lest they should dull their wings, and wet their feathers that they cannot flye: So in our prayers, we must take heed that we doe not diue too deepe into the world, bringing our affections so low, as we cannot mount and raise vp our heauy hearts to the contemplation of those heauenly blessings and graces as the Lord would haue vs. Birds dipping.

Numbers of men though they seeme likely in this world, yet are like the Lead and Plummets of a Clocke, that continually driue downe-ward, and had need still to be wound vp. So it is with vs in praying for spirituall blessings: we decline and draw downe-wards, so much to the world, as we are heauy and dull in raising vp our selues towards heauen. Let vs then recouer our selues, and raise vp, and winde our hearts vp, and our thoughts as high as heauen, to the loue and meditation of heauenly things. Plummets of a Clocke.

In a Garden, you see when men haue store of heauy mould, they mingle it with Chalke and Sand to make it high and lighter: so when our thoughts be heauy, earthly, and lumpish, our Sauiour Christ would haue vs lift them vp with the cogitation and thinking of better things. In the Law, things that crept vpon all foure, were forbidden, yet if they had feet to leape vp withall, they were iudged to be cleane. Euen so, howsoeuer some thoughts are about the things of this world, our Trades and businesse, yet if we haue legges to leape vp with, that we can raise our hearts to God, and better things; when we come to pray and prostrate our selues before God: it is not to bee condemned, they may passe for cleane well enough. Mould mingled. Creeping things leaping vp.

But if they alwayes creep on the ground, if neuer raised higher then the earth, if no good thoughts of God, if no looking vpward to better things, O then no doubt they were vncleane: not legally vncleane as the beasts

were, but really vncleane in the sight of God and his holy Angels.

2 Secondly, *To shew vs, that our care must be twice so much for heauenly things as for earthly:* wee must haue twice as much care of our soules, as of our bodies: begging oftner spirituall, then temporall things. In the Law, the waight of the Sanctuary was double, to the common waight, which was to shew that the Lord must alwayes haue double waight in matters that appertaine to the Lord, in the saluation of our soules: in all such things, double waight, double care, double indeuour: but how cleane contrary is it with the world, who lay all the bent of their care vpon earthly things, and their indeuour for transitory things of this life; whereas we are taught by our great Teacher, alway to ouerweigh our earthly cares with more heauenly meditations, that thus hauing quieted our consciences, we may the more safely goe about our worldly affaires.

Sanctuary weight.

2 Againe, to the second question; I answer, this is annexed to the former Petition to shew vs two things.

Question answered.

1 Answere. First, *That pardon of sinnes is as necessary as our daily Bread:* Therefore with praying for Bread, wee are taught also to pray for pardon for our sinnes and offences. So that it is very necessary to haue these two ioyned together, that whensoeuer wee pray to GOD to put meat in our mouthes: wee alwayes remember that there is more excellent things to bee lookt after, then this temporary food: the pardon of sinnes, with hope of euerlasting life in Heauen.

This is the reason why our blessed Sauiour so closely ioyned these together, that the thought of this temporary Bread might moue vs to desire the Bread of Life, for which cause Christ would haue these two Petitions connected together.

The

The *Iewes* (badly enough in other things) ſay well in this: A woman takes two children to Nurſe, the one is a very meane one, deformed, crooked, blinde, and not likely to liue long; the other as goodly a child as may be, beautifull, well-fauoured, and likely, infinitely, to out-liue the other. Now the fooliſh woman, who beſtowes all her care, diligence, and attendance vpon the worſt childe, and neuer lookes vnto the beſt, muſt needs be ignorant and very fooliſh in ſo bad a choyce, and ſo great a neglect. Childe nurſe.

So is it with vs, wee haue taken two children to nurſe, our Body, and our Soule, they be the children, and the Soule, we know, is infinitely better then the Body, more beautifull, and of longer continuance; and yet like the fooliſh Nurſe, wee beſtow all our care, labour, and paines about the worſt, wee are all for the body, care little for the ſoule, which yet muſt liue when the body ſhall die. But our bleſſed Sauiour would haue both children lookt vnto, the Body reſpected, the ſoule remembred, wherefore he ſtrictly connects and ioynes theſe two Petitions together.

Secondly, this Petition was ſo connected to the former, to ſhew: *That though God giue vs our daily Bread, yet if we haue not pardon of our ſinnes, all the Bread of the world can doe vs no good.* For it is a ſweet and moſt comfortable thing to the conſcience, to be perſwaded of Gods fauour in the forgiueneſſe of ſinnes. For if one haue all the variety of good things in this world, though his meat be *Manna* from heauen, Rayment as precious as *Aarons* Robes, his life as long as that of *Methuſalem*, his ſtrengh as *Sampſon*, Beauty as *Abſalon:* Glory, Wiſedome, and Riches, like *Salomon*, yet if he haue not this Petition granted him, which *Chriſt* here ſpeakes of: *The pardon of his ſinnes*, all is loſt, all is nothing worth: yea, in terrour of conſcience, all is diſpleaſing and vncomfortable. 2 Answer

For saith Christ, *Matth.16.26. What shall it profit a man to winne the whole World, and lose his soule, or what ransome shall a man giue for his soule?* This question *Tertullian* demaunds: *What will all thy dainty dishes availe thee, if they doe but feed thee to the fire of Hell?* Therefore remember to say, *Lord giue me daily Bread*, but O! *Giue me also pardon of my sinnes*; for vnlesse I haue a feeling sense of thy fauour, and hope of heauen, all things else are nothing vnto me. We know that condemned men in the Tower, who haue goodly lodging, lie well, great attendance, yet haue poore, or no comfort in all this; when they daily expect to be brought forth to execution. Euen so it is with all the magnificence and glory of this world, there is no comfort in any part thereof, without the forgiueneſſe of our sinnes: one must goe to hell. The rich Glutton (we read) when he was in Hell, howsoeuer he possessed all things in this life, and was glorious in estimation and riches, yet afterwards they profited him nothing; nay, they were the greater corrasiue vnto him, as he had formerly ioyed and flowed therein: who found by wofull experience, that one drop of *Christs* blood, one Dramme of the forgiueneſſe of sinnes, had done him more good, then all his infinite wealth and store of money. Let vs then all pray with *Dauid, Psal.50. Cast me not away from thy presence, and take not thy holy Spirit from me, giue me, With daily Bread, forgiueneſſe of sinnes, and howsoeuer thou deale with me in the things of this World, yet let me haue the comfort of the saluation of my soule.*

Tertul. quid prodest Regium alimentum si ad Gehennam pascat.

Tower condemned men.

Psal.50.

Hitherto of the entrance into the Petition, and the questions touching the same; In the Petition it selfe, three things are to be considered.

1 *A Confession.*
2 *A Request.*
3 *A Condition.*

In the confession three things are to be obserued of vs.

1 *That euery sinne is a Debt.*
2 *That we be all fallen into this Debt.*
3 *That we be not able to pay this Debt.*

For then we would neuer pray to haue this debt forgiuen, if we were able to pay it.

First, concerning the *Confession*, wee acknowledge sin to be a debt, (for by debts here are meant sinnes) as Christ in another place teacheth his Disciples, *Luke* 11. 4. *And forgiue vs our sinnes.* So the debt we speake of, is the debt of sinne: which for two causes is compared to a debt. 1 The Confession. *Luke* 11. 4.

First, *Because it ariseth after the manner of a debt*; for as a debt (as we know) ariseth vpon the non-payment of money, and not performance of that which is due: so because we haue not rendred vnto the Lord that which is his due, not payed him that seruice, loue, honour, obedience, &c. that we owe him, being mightily behind with him; Hence it is, that we come to be mightily indebted vnto the Lord, being so farre in arrerages vnto him, and so sinne ariseth in the first place, after the manner of a debt. 1

Secondly, it is compared to a debt *because it bindes vs to a debt*; for as a debt bindes vs either to payment, or to punishment, to content the party, or to goe to prison, so doe our sinnes binde vs either to content the Lord in his Iustice, or to vndergoe eternal damnation so that there is but one of two wayes to escape iudgement, either to content diuine Iustice, or to vndergoe punishment. And yet the debt of sinne is a worse debt then any other, for it is not a money matter to be imprisoned for, but this casts him into Hell, for euer and euer. Indeed 2

deed the Law hath beene ſtricter, for a man that made not payment of his debt, was to be ſold, his wife, his children, and all he had. Amongſt the *Parthians* the Lawes were more cruell, for if the debt were not payed, euery creditor was to take away ſo much of his fleſh, as the debt came vnto, but theſe were courſes barbarous and cruell. Now by the lawes we ſee, to be caſt in priſon is the puniſhment inflicted for a debt. But for the debt of ſinne, we ſhall not only be caſt into priſon, which is Hel, but there ſuffer paines and torments, eaſeleſſe and endleſſe.

Another thing is, that ſinne is not like a debt we owe in this world, for many a man, though not able to pay his debt, or not able to pay the intereſt for the time, yet may deuiſe ſome meanes to auoyde and ſhift it off by a tricke, pretend danger in the way, or conſcience in the buſineſſe, or if all faile he may die, and then no body can compell him to pay the debt, but no man in the world can ſhift off the debt of ſinne.

1 R Firſt, becauſe God is able to proue euery debt that we owe him, he hath it in a booke, as *Iob* ſpeakes, *Chap.* 18.23. *Mine iniquitie is ſealed vp as in a bagge.*

2 Secondly, wee cannot ſue for ſuch a Protection as the power of Princes giue in this world; there is nothing able to protect vs from the Lord.

3 There is no flying away: that wil not help vs neither, for we can flye no where from the Lord, though we flie vnto Hell: for, ſaith the Prophet, *Pſal.* 139.7. *Whither ſhall I goe from thy ſpirit, or whither ſhall I flie from thy preſence? If to heauen, thou art there, If to Hell, thou art there alſo, If I take the wings of the morning, and dwell in the vttermoſt parts of the Sea, euen there ſhall thy hand lead me, &c.*

Pſal. 139.7.

Fourthly,

Fourthly, Death cannot free vs from the debt of ſin, for howſoeuer by death wee are out of the Vſurers hand, yet wee cannot eſcape out of the hands of God. Therefore let vs make this vſe of it. *Feare him* (ſaith our Sauiour) *that when he hath killed the body, can caſt both ſoule and body into hell:* ſo that of all debt, the debt of ſinne is the moſt grieuous, wherefore let vs bee carefull aboue all things to auoyde and get out of this debt. A man that loues quietneſſe and peace, cannot abide to runne in debt, O how carefull will he be to ſhunne it, he will liue hardly and poorely, goe thinne, and liue of his owne; ſo muſt we doe, if we loue our owne peace and quiet ſafety, auoyd this grieuous debt of ſinne by all meanes. Eſpecially, in age take heed we continue not in this woſull debt. But doe as a man doth when hee comes into an Inne, calles for no more then hee meanes to pay, for though hee ſee a great deale of good cheere before him in the houſe, yet hee conſiders what his meanes and ability is, for otherwiſe, if he neuer thinke of it, but cals in for all he ſees without thought how to diſcharge it, when the reckning comes, and he not able to pay, it is ſhame vnto him, beſides the danger of impriſonment; ſo fareth it with vs, it is good to take vp no more then we are able to pay for: but howſoeuer we ſee a number of goodly things in this world, which may allure vs, and ſet our deſires on fire, cauſing expence of money, let vs take heed of being in debt: eſpecially of this debt of ſinne, the worſt of all other.

4

Peace louer.

Inne.

The ſecond thing in this Confeſsion, is, *That all men run into this debt of ſinne:* yea, and very farre, for which wee pray not forgiue vs our debt, but forgiue vs our debts, becauſe there are a great number of them. So that here is a plaine confeſsion, that we are all ſinners, and grieuous ſinners, euen the beſt of vs. for this is not a prayer for ſome of the worſt, but for the holy Apoſtles, the Diſciples of Chriſt, yea, for the whole Church diſ-

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perfed all the world ouer. So faith, *Iam.* 3.2. *In many things we finne all:* and 1 *Iohn* 2.2. Chriſt is ſaid to be the propitiation for our ſinnes, *and not for ours onely, but for the ſinnes of the whole world.* And *Iob* confeſſes, *If he would contend with God, hee could not anſwer him one of a thouſand:* So *Dauid* prayes, *Enter not into iudgement with thy ſeruant, O Lord, for in thy ſight ſhall none that liueth be iuſtified.* Yea, and *Salomon* in his prayer, 1 *King.* 8.46. confeſſes, *That there is no man who ſinneth not:* Thus we ſee that no man liuing is exempted from this debt of ſinne.

Iam.3.2.
1 Iohn 2.2.
Iob 9.3.
Pſal.143.2.
1 Kings 8.46.

Vſe 1. The vſe hereof is, to humble vs before God in regard of this debt of ſin, to confeſſe our owne vnworthineſſe, and that the Iudgements of God on vs for our ſinnes, are iuſt, to ſay therefore as the Church doth. *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, &c.*

Micah.7.9.

Vſe. 2. Secondly, To labour as much as may be to cleare this debt, which cannot be done by our ſelues, but by *Chriſt Ieſus.* Therefore let vs doe for our ſoules, as *Salomons* counſell is for our eſtates, *If thou be ſurety for thy neighbour, deliuer thy ſelfe as a Roe from the Hunter.* So for vs, let vs neuer be quiet, for we ſhall neuer proſper (if we belong to God) vntill we haue reconciled our ſelues vnto God by the mediation of *Ieſus Chriſt.*

Pro.6.1,5.

Arrerages to the King. If a man runne into arrerages with the King, and euery yeare the Sheriffes and the Bayliffes come and ſtraine vpon the ground, driue away his Cattell, impound them, diſturbe his children and ſeruants, and indanger his perſon, no man that hath any wit in his head, but will ſeek to ſtay the matter, or compound for the debt, that he may liue in peace. Now iuſt this is our caſe, we all runne into arrerages vnto the Lord, and that euery month, euery yeare, euery weeke, euery day, by one offence or other. So that in Iuſtice which is euer ready,

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he may straine and imprison vs? Oh then why doe we not seeke to stay the matter, and to take vp the businesse with the Lord, to compose and settle it by our heauenly high Priest, *Iesus Christ?* and so walke on hereafter in holinesse and newnesse of life.

The third part of the Confession, is, *That wee be not able to pay this debt of our selues:* for if wee were able to satisfie it, what needed we to pray to God to forgiue it? which prayer, is a plaine confession that we are not able to discharge it: we cannot say with the seruant in the Gospell, *Master, appease thine anger, and I will pay thee all.* We be not able to pay halfe, nor whole, nor quarter, nay, not any thing at all towards the satisfaction of diuine Iustice: so all our sute is in this Petition, that the Lord would pardon and forgiue it, seeing wee are not able to discharge it our selues. The Papists say, though they cannot pay the whole debt of sinne, yet they can pay a good part of it, and being a little helpt by Christ, they may easily discharge the whole, making vp the rest with their owne merits. But if we looke a little into the Point, we may easily see that no man liuing (saue the Lord *Iesus*) is able to pay this debt of sinne: (I proue it thus.) *No man can pay God with his owne: But all the good that we haue or can doe, is the Lords owne, and none of ours but the Lords: therefore no man can pay the Lord with it.* 3 *Matth.18.26.* Argument against the Papists.

The *Proposition* I proue by comparison: Suppose a Steward owes an hundred pound vnto his Master, and hath not a penny of his owne; I demand now, whether the Steward may lawfully pay his owne debts with his Masters money? It is out of question that hee cannot. Now this is our case, all we haue, is but the Lords money, nothing of our owne, as *Dauid* confesses, 1 *Chron.* 29.14. *All things come of thee, and of thine owne haue we giuen thee.* So the Apostle, 1 *Cor.* 4.7. askes, *What hast thou* *Reason* 1. Steward. 1 *Chron.29.14.* 1 *Cor.4.7.*

thou that thou haſt not receiued? and if thou haſt receiued it, why boaſteſt thou, as though thou hadſt not receiued it? Therefore becauſe all wee haue is the Lords, it is euident, that we cannot pay the Lord with it, becauſe no man can pay a man with his owne.

2. *Reaſon.* Secondly, *we cannot pay one debt with another*, for it is a Rule in Law, that if a man hath two debts due vnto him, or if you will, oweth two debts, by paying of one, he ſhall not cleere the other: now all that wee doe or can doe, is due debt vnto God, as Chriſt ſaith, *When wee haue done all we can doe, wee are but vnprofitable ſeruants.* Now becauſe we owe a double debt; firſt, the debt of ſinne, ſecondly, the debt of death, it is euident by performing the debt of death, wee cannot diſcharge the debt of ſinne.

3. *Reaſon.* Thirdly, Euery debt muſt be payed with currant money, as the Scripture ſaith, *Gen.* 23.16. *Abraham payed for his ſepulchre, 400 ſhekels of currant money, amongſt Merchants, ſuch as wants nothing of value nor waight.* Now God knowes all our ſeruice wants waight, when it comes to be waighed, for one cannot pay a debt with light and crackt Angels, or ſoothered Gold. Nor can we ſatisfie the Lord with our counterfeit workes: for when they ſhall come into the exact ballance of his Iuſtice, they will all like *Balteſhazar* be found light: wanting of that integrity and worth which God requires: as it is, *Iſa.* 46.6. *All our righteouſneſſe is like filthy cloath*, ſo that it cannot make any currant payment to Gods Iuſtice.

Aquinas 1.2. *Quæſt.* 87. *Art.* 4.7. *Tanto grauius Peccatum, quanto eſt Perſona contra quem peccatur.*

Fourthly, *The debt of ſin is an infinite debt*: the *Schoolmen* proue this: one ſayes well, *So much the greater is the ſinne, as is the perſon againſt whom it is committed*: but the perſon of God is infinite, ſo that euery ſin committed againſt God, is infinite, and we are guilty of it. Now

we

we know; *Infinite sinnes cannot bee taken away but by an infinite act*; because very reason will teach vs, that the plaister must be of the same extension with the soare, &c. So he that is guilty of an infinite fault, must haue an infinite act to remoue it. No finite power can doe this, no summe of money can redeeme it, for then a man might redeeme others as well as himselfe, but as I say, it must be no finite act, and so, no man liuing can pay this debt of sinne. Therefore, because no man liuing can pay it, Hence ariseth our request that we pray to God to forgiue it of his free goodnesse and mercy, and so we come to

The second generall Head: 2

Of this Petition, which is the request: *Forgiue vs our Debts, &c.* Wherein three things are to be considered.

1 *The matter of the Request.*
2 *The extension of it.*
3 *The Time.*

First, for *the matter of the Request:* It is as we see *forgiuenesse of sinnes*, we pray to God for mercy, nay, we doe more, we do altogether confesse that it is the Lords free goodnesse to releale vs from the curse that we haue deserued: Here see two things; 1

First, *That we haue all need of the forgiuenesse of sinnes.* 1
We haue not more need of our daily Bread, then wee need the pardon of our offences; wherefore, wee are taught euery day to seeke it here by our Sauiour: and the Prophet *Dauid* shewes, the vse of Gods mercy vnto him should effect so much, a seeking and drawing neere vnto God in prayer, vpon a sight of our sinnes; Therefore shall euery one that is Godly, make his prayer vnto thee in a time when thou mayest be found, &c. So that

wee

we haue all great need to pray instantly and often for the forgiuenesse of our sinnes, for if the Angels cry, *Holy, holy, holy, vnto the Lord, &c.* Much more may sinfull men who haue their consciences loaden with offences: considering Gods infinite Holinesse, and their owne vilenesse, cry vnto God, to passe by so much impurity in them, that sinnes being forgiuen, they may stand before him on better termes then before. Euery man can easily find that they haue need of daily Bread, but not one of many, that they haue need of Gods merciful forgiuenesse. If there were an Inquisition made into our hearts, who examines so narrowly as he should, for offending so great and good a God? we doe indeed customarily say, *Lord forgiue vs our sinnes*, but where is the feeling, the compunction of spirit, the drawing to particulars, the secret examination of our sinnes, the iudging of our selues, and such like? we haue peraduenture made some search into our consciences, by reason of our sinnes, yet we are not wise to know our danger, to humble our soules for our trangressions, to make vp the breach betwixt God and our selues to pray heartily for the forgiuenesse of sinnes, with a feeling conscience and sense of the excellency of the same.

2 Secondly in that we pray for *forgiuenesse of sinnes*, this shewes, that *The forgiuenesse of sinnes, is a most excellent and speciall mercy that all should seeke for.* Because we bee sinners, we must therefore be earnest and constant sutors to the throne of grace, that our sinnes may be remitted, released and washed away in the blood of *Iesus Christ.* This made the Prophet *Dauid*, cry out againe and againe for mercy. And the Prophet *Hoshea*, in many places, comforteth *Israel* as well as chideth them. And *Moses* also (after *Israel* had sinned) vseth this as an especiall Argument: *Therefore now, if thou pardon their sinne, thy mercy shall appeare, &c.* But let vs come to example.

Psal. 51.

If

If a man had committed such an offence that he could no otherwise escape death but by the Kings Pardon, he neither could nor would be at rest till by one means or other, he had obtained the same, written and sealed to; which done, he would carry it home, locke it vp safe, and many times looke vpon it with ioy and comfort. This is the case of euery one of vs, by reason of our sins, whereby wee haue committed flat Treason against the Lord, thereby deseruing ten thousand deathes. Now then, what must we doe? but sue for a pardon, appeale to the throne of Gods mercy, for the getting and obtaining thereof, be sure that it be sealed and confirmed by the bloud of *Iesus Christ*, then laying it vp sure, that we may often looke vpon it to our eternall ioy and comfort. Capitall offence.

Now that this is so, appeares by two reasons: first, it is excellent, *because it is one of the greatest blessings that God giues to any in this life:* as *Psal.* 32. 1. *Blessed is hee whose wickednesse is forgiuen, and whose sin is couered:* and *Isa.* 33. *vlt*, amongst other priuiledges, this is reckoned vp as a great one. *The people that dwell therein shall haue their iniquity forgiuen*: speaking of the happinesse of those that shall be ioyned to the true Church. Yea, vnlesse we haue this, there is no Beast, Dogge, Serpent, Toade, or any vile Creature, but is infinitely better then we, for when they die, they goe but to the earth, but we (without forgiueneſſe of sinnes) to hell and endlesse paines and torments. 1 *Psal.*32.1. *Isa.*33.*vlt.*

Secondly, the greatest danger wee stand in, by the meanes of sinne, shewes the excellency of it, for otherwise, not hauing our sinnes forgiuen, the Diuell will deale by vs as *Laban* did by *Iacob*, when he had escaped him. *Laban* did pursue and ouertake him, searched all his Stuffe, when, if he had found any thing of his owne, he would haue seized vpon him, his goods, wiues, and children, 2 *Laban, Iacob.*

children, bringing all backe againe with him. So it is with vs, without a releaſe and protection from the danger of our ſins; the diuell will purſue and ſeize vpon vs and all we haue, looke into euery corner of our liues, when if he can finde any thing of his owne in vs, any ſin vnrepented, then will hee ſeize vpon vs, and carry vs with him into Hell for euer.

Queſt. Well then, ſeeing the forgiueneſſe of ſinnes is ſuch an excellent and needfull mercy, what is the reaſon that ſo few ſeeke after it?

Anſ. One reaſon is, *The want of due conſideration*; becauſe
1. *Reaſon.* we neuer looke into our hearts, liues, and courſes, neuer thinke how it ſtands betwixt God and our ſoules; for this cauſe, we thinke neither of our debt, nor how to get out of it. The ſeruant in the Goſpell was found infinitely indebted vnto his Maſter, but when did it appeare ſo, as hee was conuinced of it? when the debt booke was ſearcht into, and particulars ript open, then, and neuer till then, was hee found to be ſo greatly indebted. So it is with vs, we thinke all well enough, till God come to reckon with vs in particular, and ſet our ſinnes in order before vs, as he ſpeakes, *Pſal.* 50. and then this monſtrous ſight driues vs to a due conſideration of our wofull and wretched ſtate.

2. *Reaſon.* A ſecond reaſon is, *A blinde and fooliſh preſumptuous perſwaſion that God will ſhew vs mercy, though we doe not ſeeke it, and though we take little or no paines for it.* The greateſt part of the world, as you ſee, liue in their ſinnes without repentance, neuer come vpon their knees to the throne of grace, to aske pardon for them, what is the Reaſon? becauſe (as they ſay) God is mercifull, a good man, and they may doe well enough: all is not ſo ſtrict as theſe preachers would make vs beleeue: but the truth is, If God be mercifull, it is to ſuch as ſeeke it

and

and repent for their sinnes, as *Lam.* 3.25. *The Lord is good to them that trust in him, and to the soule that seeketh him.* This if we seeke for, and prize mercy, wee may haue it, but if we seeke it not; and find no want of it, nor pray earnestly for it, it is a sure signe we are yet in a miserable naturall estate: that though there be an Ocean of Mercy in the Lord, no one drop shall runne vnto vs; but one day, such shall cry like *Diues*, for a drop of such water, and shall not haue it; nay, if we be cruell to deny mercy vnto others, when wee haue receiued mercy our selues, we shall be sure to be punished for it also. *Lam* 3.25.

The next thing in this Petition is, the *Extension* of it, we pray to God to forgiue all our sinnes, not of any speciall troubling, waighty, filthy one, but of a release of all whatsoeuer. A number of the world, according to the false manner of their accounts, are onely troubled for some one sinne, that doth distresse and lie heauily vpon them, hauing no remembrance of those sinnes which neuer stared them in the face. This was *Iudas* case hee was pitiously perplexed for betraying of *Christ*, but neuer thought of his couetousnesse and corrupted heart, the fountaine whence this cursed sinne was hatcht, and had roote. So doe most of vs, striue perhaps and pray against some one sinne that troubles vs, but we seldome enlarge our hearts to discend down in particulars, that our secret faults, wantonnesse, lusts, couetousnesse and the like may be forgiuen: as the holy Prophet by his example, teacheth vs; *Who can vnderstand his faults, clense me from my secret sinnes.* 2 *Thing the Extension.* *Psal* 19.

The third thing is. *The time of the Request:* we see it must be our daily suite vnto God, as euery day we pray for daily Bread; so must we pray to God for the pardon of our sinnes. This is a speciall point, that euery day we make attonement and reconciliation with God for our sinnes, 3 The time.

sinnes, because euery day we renue our sins and offend God, therfore we had need euery day to renue our sutes and prayers vnto God. When *Adam* was fallen, the Text saith, *God came to him in the coole of the day*; The Lord would not let him sleepe in his sinnes, but came and awoke him, putting him in remembrance of his sinne. So in the Law; If a man were vncleane, yet when the Euening came, he must wash his cloathes, and so be reconciled accordingly. Euen so, though we be vncleane by reason of our sinnes, yet if we wash our selues by the true teares of Repentance, we shall be reconciled to God, and admitted into the Campe againe. This then may teach vs, that howsoeuer we haue our daily slippes and fals; yet if we doe euery day labour to make our peace with God, for the sinnes of the day, that we doe not let them runne weekely, and monthly, and yearely, we may be sure to find mercy at the hands of God.

Gen. 3. 8.

Vncleane.

Now there be diuers Reasons to moue vs to this duty, and make vs renue our prayers daily without omission.

1 First, *Because we are very prone to forget our sinnes, nothing sooner.* Therefore it is good to remember them, the sooner, the better. A Steward who hath large reckonings, and but a short memory, he must haue the oftner recknings, yea, euery dayes account cast vp: so because we be forgetfull, and a number of sinnes doe easily slip vs, we must desire euery day to make euen with the Lord. The Apostle counsels vs, *Ephes. 4. 26. Let not the Sunne goe downe vpon your wrath.* If then the Sun must not goe downe vpon our wrath, to admonish vs not to be mercilesse, much more ought we to take heed of that the Lords wrath go not down vpon our sins, for want of our repentance.

A Steward.

Ephes. 4. 26.

Sunne wrath.

2. Secondly, *Because the fresher sense of sinnes is at the first,* for by referring repentance, it takes away the sense of sinne,

sinne, as the memory thereof. Wounds we know bleed most when they be fresh, then they doe most feelingly affect vs: let one haue a bruise or straine, commonly the greatest sense and paine is at the first: but afterwards time will allay and mitigate, and so slacke the sharpnesse of sense, as we shall nothing so much seele the griefe of them. So it is with our sinnes, our greatest and quickest sense of them is at the first; so the sooner we seeke for reconciliation, the more easie will it be for vs to obtaine mercy, and we will so much the more eagerly desire it. Wounds bleeding. Bruise, Straine.

Thirdly, *Because, if euery day we get our sinnes discharged, we shall haue the lesse to doe when we come to die.* Therfore it is good not to suffer them to run on, but take the in pieces betimes when they are committed, and repent of them. As a man that would carry home a great tree, if he diuide it, and breake it in a number of small pieces, he may then with ease at seuerall times carry it away. So if we doe with the great bulke and body of our sins, diuide them euery day apart, & make our prayers for the daily remission of them, then shall we haue the lesse to doe when we come to die. Wherfore as sins increase, so let vs euery day seeke reconciliation, that we bring no after recknings to *God*: for enough are those euery day by themselues. 3 A Tree.

Fourthly, *Because the sooner we repent of them, the sooner we shall be quiet, and haue peace and rest*; for so long as the conscience is awake: and not seared by sinnes vnrepented of, there will be vexation in the heart, vntill sins be confessed and pardoned; as in *Dauids* case: *He roared, and had no rest vntill hee had made his peace with God.* As when an Arme or a Bone is out of ioynt, the sooner it is set, the more ease one shall haue. So it is with vs, whensoeuer we haue sinned against God, the soule being out of ioynt, the sooner we shall find ease. Wounds, you know, that are not by and by dressed, will ranckle and fester so, as the cure of them will be much more difficult and dangerous. 4 *Psal.* 32. 4. Arme, Legge. Wounds vn-dressed.

So it is with the wounds of our ſinnes, if they be long kept from ſearching, opening and laying them before the Lord. Let vs therefore preuent the miſchiefe which may follow our delayes, making vpon all occaſions a continuall and ſpeedy attonement with God.

The third generall part of this Petition, is,

3 Part of the Petition. *The Condition of the ſame.*

We pray to God *to forgiue vs, as we forgiue others*: yet this cannot be a cauſe of Gods forgiueneſſe, but a condition onely: It can be no *cauſe*, for as the *Schoolemen* ſay, *Finiti ad infinitum nulla eſt proportio*: There is no proportion of the Finite, to the Infinite thing. And ſo no reaſon, becauſe wee forgiue our Brethren ſome ſmall matter, that GOD ſhould forgiue vs the infinite debt we owe. Therefore, no cauſe, but a condition of it. Very reaſon will teach vs this, that it is in the power of the giuer to preſcribe vpon what condition he giues his gift; as *Chriſt* ſaith to *Peter*, *Iohn* 13.8. *Vnleſſe I waſh thee, thou ſhalt not bee cleane*: As if hee had ſaid, I am content that thou haue part with mee in my kingdome and glory, but yet there is a condition annexed: *Except I waſh thee*, except thou obey me, ſubmit thy ſelfe vnto me, thou mayeſt not haue it. So God did giue vnto *Paul* the liues of all that were with him in the ſhip, yet it was conditionall, *Except theſe abide in the Ship, ye cannot be ſafe*. And ſo muſt we be contented to reſt vpon the meanes which God hath appointed: and be willing to performe ſuch conditions as hee inioynes vnto vs. But the wickedneſſe of the world, and corruption of men: that willingly will not come to any conditions with GOD, but would haue the bleſsing without the condition: like the kinſman of *Ruth*, hee would haue had the land, but when he heard the Condition, that he muſt haue *Ruth* to wife, he refuſed the bargaine. So the Rich man in the Goſpel would haue had

Iohn 13.8.

Acts 27.24,31.

Ruth.

Rich man.

had eternall life, but when he heard the condition, that he muſt leaue all and follow *Chriſt* in a poore eſtate, he would not meddle with it, but went away ſorrowfull. So it is with the world ſtill, and ſo it is with moſt men, they would haue the bleſsing, they would haue life euerlaſting, forgiueneſſe of ſinnes, and the like, but they will none of the condition, to forgiue the offences of others. But let vs remember, if we looke to inioy the Lords bleſsings, we muſt come to his conditions; wee may not haue them vpon what tearmes wee will, but be contented to accept of them on what manner the Lord will giue them vs.

Now the Conditions, that the Lord giues vs, are, 1 Eaſie.
Firſt; *Eaſie to be done:* For the Lord doth not ſay, man muſt content me for his ſinnes, let mee haue ſo many teares, ſo much ſorrow from thee proportionable to thy offences: ſpend as many dayes in my ſeruice, as thou haſt ſpent in the ſeruice of ſinne. But what ſaith hee? *Forgiue, forgiue*, be ready and forgiue others, and thou ſhalt euer find me more ready to forgiue thee. So that it is an eaſie condition which the Lord preſcribes. O we might thinke it abundantly wel with vs, if we were able to purchaſe ſo excellent a mercy as the forgiueneſſe of ſins, at any rate whatſoeuer, yea, though we bought it with a great deale of paines and tranſitory goods, yea, life it ſelfe, but the Lord lets it come at an eaſier rate, at ſuch a poore price, that it is wonderfull he impoſeth no more vpon vs, then to forgiue others? This ſhewes his goodneſſe, loue, and mercy, and all to make vs confeſſe the greatneſſe of the ſame. As *Naamans* ſeruant ſaid vn- 2 *Kings* 5.13.
to his Maſter: *If the Prophet had commanded thee a greater thing, wouldeſt thou not haue done it for thy health?* *Naamans* ſeruant.
But now, *onely to waſh and be cleane*, what a thing is this? So the Lord may ſay, had he preſcribed vs any difficult and hard matter, for the remiſsion of our ſinnes, would wee not haue beene glad of it? but now when hee hath impoſed ſo eaſie a taske vpon vs, as

to forgiue others, what shall be said vnto vs if wee neglect it.

2 Profitable to our selues.

Secondly, *A condition profitable to our selues*, of no profit to the Lord at all; what doth he gaine by our forgiuing of our brethren, but all the profit redounds vnto our selues, both because we shall be the more gentle and fitted vnto goodnesse: and many times by this meanes, we shall haue the more fauour and loue by winning many vnto vs, in loue and kindnesse: God causing vs finde from others, as they receiue from vs: so gaining some, whom neither sharpnesse, threatnings, nor sorrowes could reconcile. Looke into the Story of the *Aramites*, 2 *King.* 6.22. *2 Kings* 6.22. When the King of *Israel* (hauing them in his power) would haue killed them; No saith *Elisha*, set bread and water before them, that they may eate and drinke, and goe to their Master, by which occasion, the bands of the *Aramites*, (it is said) came no more into the land of *Israel* to annoy it. So great profit came by this kindnesse and goodnesse: so will it turne altogether to our profit and benefit, if we can practice this duty in forgiuing of others.

3 Helpefull.

Thirdly, *It is a condition which doth much further and helpe vs in the expectation and hope of blessings lookt for.* For if we who be but men, that haue but a drop of mercy, can forgiue our Brethren, we may well thinke, that the Lord who is the Ocean and full Sea of graces, must and will be more ready to forgiue vs. When we see the Sunne shine vpon a wall, wee easily conceiue that it shines more brightly and gloriously within his owne Orbe. So we finding so much more mercy in our selues, to forgiue our Brethren, may easily conceiue that there is much more mercy in the Lord to forgiue vs, because he is the very Fountaine of all that mercy and forgiuenesse we shew to others.

Sunne shining on a wall.

Thus as the blessing is conditionall, so must wee performe the condition: if we hope for Gods fauour.

Here

Here comes a question to be answered, *Why of all o-* Quest.
ther duties doth the Lord prescribe this condition vnto vs.

Because by all meanes he would nourish and pre- Ans.
serue loue amongst vs as much as may be: for whereas by the taint and corruption of sinne, we are ready to fall asunder by infinite quarrels and iarres, and so to pull in pieces and rent the sweet bonds of brotherly society: wherein the Diuell hath played his part by bringing into the world diuision and dissention amongst vs; the Lord in his loue, seekes to vnite and draw vs into one: therefore (of all conditions) impoſing this of loue vpon vs: that if the loue of God do vs good, we may be pleas'd to doe good one to another. By this golden chaine, he seekes to linke and tye the whole world together: therfore we should by all meanes shunne anger and matter of offence. Christians should be like Rootes well grow- Rootes.
en, which though many times they be diuided and parted, yet by and by, they doe shut so close, that no body can see the seame where the rent was, or the diuision. So among Christians, howsoeuer it cannot bee but in this frailty of life, contentions and iarres will fall out amongst vs, yet must we shut againe so close, yea claspe one another so fast, as no body may perceiue who hath offended.

Now in the Condition it selfe we may consider two things.

1 *The Duty*, which is, *To forgiue our debtors.*
2 *The Quality, we must forgiue them as God forgiues vs.*

By Debtors, first, are meant, such as haue sinned and 1
offended against vs, for by debtors, our Sauiour *Christ* The dury.
doth not meane such as owe vs a money debt; for a man may craue forgiuenesse of God, and yet require a money debt of his brother. Indeed, in case of miserable extremity, when a man is insufficient and cast behind hand by inculpable meanes, then a man is bound to forgiue a money debt: for the Prophet *Isa.* 58. 3. amongst *Isa.* 58. 3.

other ſinnes vpbraides the people with this as a maine great one: Yee will require all your labours as debts: But out of this caſe of extremity, with a ſafe conſcience we may aske a money debt. For ſo when one of the
2 *King.*6.5. Prophets, loſt his Axe; he cryed out, it was but borrowed, inferring that it muſt be reſtored: and *Eliſha*, increaſed the womans oyle to pay debts with. And the Apoſtle bids vs owe nothing to any man but loue: to which I may adde, that by *Salomon* it is made a note of the wicked to borrow and not to pay againe. So that it is cleere by debtors, our Sauiour *Chriſt* meanes ſuch as are indebted to vs in the debt of ſinne, whom wee muſt forgiue, as the Lord forgiues vs. As the Apoſtle
*Coloſ.*3.11,12. exhorts, *Coloſſ. chap.*3. *verſ.* 11, 12. *Put on tender mercy, kindneſſe, &c.* forbearing one another, and forgiuing one another, as GOD forgaue vs, which is the ſecond thing.

2 Next, *The quality of this duty, we muſt forgiue others as God forgiues vs.*

The quality of the duty. Firſt, (*God forgiues vs truely.*) He doth not make a
1 ſhew of forgiueneſſe, and keepe our ſinnes by him, to watch vs a good turne, but truely, according to his loue and mercy: forgiuing and forgetting our ſinnes, ſo muſt we forgiue our brethren, and not make a ſhew of forgiueneſſe, keeping rancor and malice in our hearts, like
*Gen.*4. *Cain*, who ſpake kindly to his brother, but when he had
*Matth.*18.33. him in the field, fell vpon him and killed him, *Matth.* 18.33. *Except yee forgiue from your hearts, your brother*; (ſaith our Sauiour) *you ſhall not be forgiuen.* So when we ſay, I will forgiue and doe not, let vs conſider, would we haue the Lord to deale ſo with vs? conſider, what a wofull caſe is this: for who can anſwer one of a thouſand? and who cannot but be terrified to thinke that God remembers all.

2 Secondly, *God forgiues vs eaſily without any great adoe.*
2 *Sam.*12.13. No ſooner did *Dauid* ſay, *I haue ſinned*, but *Nathan* told him: *The Lord hath alſo put away thy ſinne, thou ſhalt not die.*

die. No sooner was hee humbled at his Masters feet, who owed the 1000 Talents, but the King released him, and so must we forgiue our brethren, not stiffely, standing vpon our tearmes, but being gentle, and easily intreated, as we find the Lord is vnto vs. But I appeale to common experience, how hardly we are drawne to this duty? there must be such intreaty, mediation, such going betweene parties as is wonderfull, and all farre from the patterne here propounded vnto vs.

Thirdly, God doth forgiue vs all our sinnes, not our smaller, reseruing the greater, but generally all, and of all sorts whatsoeuer they be. So must we do by our brethren, forgiue them in all wherein they haue offended vs, we must not keepe any secret faults in store, but passe by and forgiue all, lesse and more. But such is the custome of the world, that generally they can bee content to say, I would forgiue, but the matter is so great, concernes me so neere, toucheth my good name, my reputation, that I cannot. But if we will be assured to bee the children of our heauenly Father, who shall inherit the promises, we must breake custome with the world, and put on the spirit of meeknesse, patiently forbearing one another, as Christ himselfe hath taught vs, *Luke* 17.4. *If seuen times a day he turneth vnto thee, and say it repenteth me, thou shalt forgiue him.* If this moone not, yet let vs remember the many hainous sinnes, which God forgiues vs, and so be moued to forgiue others. 3 *Luke* 17.4.

Fourthly, *God forgiues vs often*, not once, but many times, though we sinne from day to day, to morrow, and next day, yea, to our liues end. So must we often and vpon all occasions forgiue one another. If thy brother offend daily, thou art bound daily to forgiue him; not once or twice, but euen to seuenty times seuen times. 4

Thus if we follow the example of Christ, questionlesse there will be a great deale of more loue wrought

in vs, wee shall haue an assurance of Gods mercy towards vs: prepare a way into our selues, by preparing our hearts to performe these things: that with comfort we may pray in all occasions: *And forgiue vs our debts, as we also forgiue our debters.*

Now followes the sixt and last Petition.

6 PE-

6. PETITION.

And lead vs not into tentation, but deliuer vs from euill.

AFter prayer for our daily bread, we haue been taught, to pray for the forgiuenesse of our sinnes, which was to shew that without the pardon of our sinnes (through Gods fauour and mercy) all the bread in the world is nothing worth. It is nothing to haue all the blessings of Sea and Land, therewith to perish in sinne, and at last be damned with the diuell, therefore after prayer for our daily Bread, we are taught to seeke for pardon for our sinnes, reconciliation with God.

Now in this sixt Petition, we are taught to goe one step further, and pray to GOD for the grace of Sanctification, that we may not onely haue our sinnes pardoned, but our spirits also awakened and strengthened to recouer life, worke *vivification*, hauing power and vertue wrought to resist them, so as we may no more fall into sinne, but that we may be kept by the power of God in all holy courses. This is that we pray for in this Petition, that as God hath freed vs from our sinnes, so we may be freed from sinne hereafter; In summe, *That we may not be led into tentation.* But whereas there may seeme a connexion of two Petitions in one, it may teach vs two things. First,

First, *That vpon pardon of former sinnes, the Diuell is alwayes ready to fasten new sinnes vpon vs.* Therefore after pardon of our sinnes, we pray that wee may be kept from more sinnes, as knowing the Diuell will be busie, not onely, not to let vs alone so, but seeks by all meanes to supplant and surprize vs, as the Apostle speakes, 2 *Cor.*11.3. But I feare, lest as the Serpent beguiled *Eue*, through his subtilty, so your mindes might be corrupted, &c. and 1 *Pet.*5.8. *Be sober* (saith he) *and watch, for your aduersary the Diuell as a roaring Lyon, walketh about, seeking whom he may deuour.* So that howeuer we may relye vpon the pardon of our former sinnes, the Diuell is ready still to thrust new sinnes vpon vs. As we know if a prisoner get out of prison, and make an escape, the Iaylor will not let him goe so, but make Hue and cry after him, raise the Countrey, lay all the Townes and wayes to take him, till at last he seaze vpon him, and bring him backe to the stinking Dungeon which he came from. So doth the Diuell deale by vs, when wee haue made an escape, got out of the prison-house of our owne sinnes, he will not let vs goe so, but makes after vs, layes all baytes and ginnes possible, to see if possibly he can intrap vs, that so he may carry vs backe to our former old courses to walke in the wayes of darkenesse. So we see the grieuousnesse of sins, and daily tentations, are inseparable companions in this life: for wee shall neuer haue our sinnes forgiuen, but the Diuell will bee ready to tempt vs vnto other sinnes, so to lay a new load vpon vs.

Prisoner escaped.

2 Secondly, *That to the grace of Iustification, we must alwayes labour to ioyne Sanctification*; that is, we must not onely labour to haue our sinnes pardoned, but also mortified, and the power thereof weakened, for by sinne there be two things alwayes remaining.

1 *The guilt of sinne.*

The corruption of it.

The *guilt of sinne*, is a binding of vs to the punish-

ment

ment (as I haue ſaid) by order of diuine Iuſtice, which is taken away by the Lords mercifull forgiueneſſe, but when the guilt is taken away, the corruption of ſinne remaineth, which is a wayward diſpoſition of the ſoule, wherby it is wholly inclined vnto euil, and vnfit and vnable for heauenly things. Now this is that we pray for, that God would not onely take the guilt of ſinne away, with the puniſhment and penalty due vnto it; but the corruption of it alſo; this is our deſire: others indeed are well enough content to haue their ſinnes pardoned, but to haue them mortified, reſtrained, weakned, and the power thereof abated and quite killed, but a few deſire heartily. But we who know the danger and bitterneſſe of ſinne, muſt pray alſo to haue the ſoule Sanctified, the faculties rectified, and ſet in the ſame beauty, that the LORD in the beginning gaue it. When a man hath broken an Arme or a Legge, ſome fooles care no more but to be eaſed againe, ſo the Chirurgion can giue them ſomewhat to take away the ache, they go no further: but they who be wiſe doe not onely ſeeke to haue the paine ſlaked, but alſo to haue the bone well ſet againe, that by that meanes there be no blemiſh or diſproportion to the reſt of the body. So it is with a true Chriſtian, he doth not onely deſire to be rid of the paine of his ſinne, the aches of his ſoule, but the very corruption of it alſo healed and mortified in him. *Dauid* conioynes theſe two together, *Pſal.* 103. 2, 3. *Bleſſe the Lord, O my ſoule, and forget not all his beneſits: who forgiueth all thine iniquitie, and healeth all thy diſeaſes.* The like we haue, *Pſal.* 51. 9, 10. where he prayes, *Hide thy face from my ſinnes, and blot out all my iniquities, create in me a cleane heart, O God, and renew a right ſpirit in mee.* Thus after Iuſtification, he prayes for ſanctification, which alſo muſt be our care through the courſe of our life. So much of the connexion.

Arme or Leg broken.

Pſal. 103. 2, 3.

The Petition it ſelfe hath two Branches in it,

1 *We pray that we may not be tempted vnto ſinne*

2 *That*

2 *That though we be tempted, yet we may not yeeld vnto it.*

Now there be two kinds of Temptations obſeruable, which we are ſubiect to in the courſe of our liues.

1 *Of tryals and tentations to ſinne.*
2 *Of ſickneſſe and diſeaſes.*

Tentation, is any preſent prouocation, or inclination to ſinne, which is a bait laid by the Diuell, or our owne fleſh againſt vs. When we pray therefore, not to be led into tentation, we pray that we may not haue any prouocation or inticement to ſinne, that may ouercome or intrap vs, in leading vs from that loue, duty, and obedience we owe vnto the Lord: ſo that the words in this firſt part of the Petition, containe two principall things.

1 *A Confeſſion.*
2 *A Requeſt.*

1 Firſt, in that we pray not to be led into tentation, *Here is a cloſe confeſſion that our ſinnes deſerue it, that the Lord may iuſtly leaue vs vnto the will and power of tempta-*
Rom. 1. 24. *tation.* As it is ſaid of the *Gentiles*, Rom. 1. 24. *Wherefore alſo God gaue them vp to their hearts luſts, to doe things vn-*
2 Theſ. 2. 11. *ſeemely.* So 2 Theſ. 2. 11. It is ſaid, becauſe they went on in the loue of darkneſſe, & receiued not the loue of the truth, that they might be ſaued; For this cauſe GOD ſhould ſend them ſtrong deluſion, that they ſhould beleeue a lie. So that God in his iuſt iudgement giues vs vp to our ſinnes, making one ſinne the puniſhment of another. This the Lord ſhewes plainly in the parable
Vineyard. of the Vineyard, *Eſay* 5. 6. For ſo alſo a man that hath a Vineyard, as long as it beares well, hee will fence it, weed it, and hedge it, that no hurt come vnto it, but if it grow barren, and yeeld him no profit, then he cauſes the hedge to be throwne downe, pull away the wall, and let in Hogges, Swine, and Vermine to deuoure it. So doth God order and deale in the buſineſſe of our ſoules, ſo long as we bring forth branches flouriſhing

and

and worthy the fruit of the Gospell, so long we are fenced and tended well cared for of God. But when wee grow barren, bring forth bryers and weeds, then all our labour is lost: when although the Lord doth not let in hogges and swine, yet doth the Diuell and all the power of darknesse, come in vpon it: and blindes and hardens vs more and more; by reason that we haue abused the gifts and graces which the Lord first bestowed vpon vs.

The second part of this confession is, *That we are exceeding prone to yeeld vnto temptation*: Wherefore wee acknowledge that the Lord in Iustice may giue vs vp to the temptations of the Diuell, for which cause we pray that we might not be tempted; because we find such infirmity in our selues, that if we be tempted, (a thousand to one) we shall yeeld to the tentation: for the corruption of man is like vnto dry Tinder, ready to kindle and take fire with euery little sparke. So ready are wee to be carryed away with euery little temptation; wherefore our Sauiour Christ wills his disciples to pray, *That they enter not into tentation*, as knowing how feeble and weake they were to resist it. Men know not themselues, if they doe not know this, how ready and prone they be to lay hold on euery tentation, so that it is good for euery man to be iealous of himselfe. If one had a body all of Gunpowder, how carefull would he be not to come neere the fire, afraid of euery little sparke; euen so, knowing our owne proclinity to sinne, how ready euery sparke (that is, euery temptation) is to take hold vpon vs, we ought to be the more carefull, by all meanes to flie away from the occasions of it. O how ready are we to brag and vaunt of our strength, that all the Diuels in Hell shall not be able to corrupt vs: and thus many times associate our selues with Drunkards, Swearers and vncleane persons. Little do these men know themselues and their owne corruption, that they be so apt to take fire, and ready to yeeld to temptation. And albeit they

2

Drie Tinder.

Matth. 26.41.

Body of Gunpowder.

they ſcape away with life as *Iacob* did, yet many times they goe away halting, and carry a wound and ſcarre with them to their dying day. As let a man ſticke a Candle to a ſtone wall, though the Candle do not burne through it, yet it will leaue a ſhrewd ſmutch behind it, ſoyling the wall, ſo as it will not eaſily be wyped out. Thus it is with tentations, though they doe not all the miſchiefe they would and might doe, they will yet be ſure to leaue an impreſsion of filth and ſtaines behinde them.

Candle on a wall.

2 The ſecond part of this firſt Branch of the Petition is, *The Requeſt*, that ſeeing we are ſo prone to yeeld vnto tentation, we pray that God would not leaue vs vnto our ſelues, or giue vs ouer to them, but that we may bee kept by his power and mercy, not onely from ſinne, but from all the occaſions of it: which ſhewes, if we would keepe our ſelues from ſinne, we muſt ſhunne the temptation, baits and prouocations thereunto, or elſe not auoyding the occaſion, we ſhall neuer auoyd the ſinne it ſelfe, conſidering the procliuity of our nature vnto it. Can a man (ſaith *Salomon*) take fire in his boſome, and not be burnt? goe vpon coales and not ſinge his feet, entertaine many ſinnes, and not be faulty? It is impoſsible. *Peter* (as we know) was as bold, and (in ſhew) as well ſetled as any man; but when he came vnto the high Prieſts Hall, and was thruſt in amongſt that wicked crew, he thought it was good policy to ſay as they ſaid, doe as they did, and ſo moſt ſhamefully denyed his Maſter, but on the other ſide, good *Ioſeph* (as we reade) was not onely carefull to auoyde the ſinne, but the occaſion of it, when he was inticed by his lewde Miſtris: he hearkned not vnto her to lie with her, he durſt not tarry in her cõpany. So that herein conſiſts the wiſdome of a Chriſtian, to auoyd all the occaſions and prouocations vnto ſinne. When the Lord determined to cauſe the flood of waters to ceaſe from off the face of the earth: It is ſaid he ſtopped the fountaines of the deepe,

Flood ceaſing.

and

and ſhut the windowes of heauen. So becauſe there be certaine floods of ſinne in vs, wee muſt ſtop the fountaines below, and the windowes aboue: all occaſions and prouocations leading vnto it, that we may auoyde the torrent and ouer-flowing thereof. *Chryſoſtome* ſayes well, *It is an eaſier matter to auoyde the occaſion, then when the occaſion is offered, to auoyde the ſinne. An eaſier thing for a bird to flie by a ſnare, then when ſhee is intangled with it, to eſcape out of the danger, and auoyd it.* Thus muſt the wiſedome of the Lord, teach vs wiſedome to auoyd the occaſion, as the ſinne it ſelfe.

But from hence ariſeth a great *queſtion*, *How can the Lord be ſaid to lead vs into temptation, ſeeing Saint Iames ſayes, That God tempteth no man to ſinne.* *Queſt.* Iam. 1. 13.

I anſwer, *It is one thing to lead a man into tentation, and another thing to tempt.* To lead a man into temptation, is, to permit a man to be tempted, to giue way to the Tempter, and this God doth in Iuſtice. For Saint *Paul* ſayes, God gaue the *Gentiles* vp to their owne luſts: and by the Apoſtle it is ſaid, He ſent vpon others ſtrong deluſions: yet doth not God tempt a man to ſinne, but the diuell onely, and his owne concupiſcence; but God (in his Iuſtice) firſt giues way to the temptation, as is plaine by that place, 2 *King.* 22. 20. Where God is brought in, asking this queſtion: *Who ſhall intice Ahab to goe downe to battell, and fall at Ramoth Gilead?* and ſo vpon the offer of an euill ſpirit, to performe this office: God ſayes, *Goe, thou ſhalt intice him, and ſhalt alſo preuaile.* So that though God tempt no man to ſin, yet no man is tempted, but the Lord is the chiefe orderer and guider of the temptation. As when a man ſets a Dog vpon a Beare. It is the Dog that flies vpon the Beare, and lugges him and pulls him: but it is the man that ſets the Dogge vpon him, and guides, and ouer-rules him in all that hee doth. So is it in temptations, it is the Diuell and our owne fleſh which tempts vs to ſinne, but it is God in his Iuſtice, that directs, ouer-rules, ſuffers the temptation *Anſ.* 2 *King.* 22. 20. Dogge, Beare.

to

to ebbe and flow, goe on and off, at his owne will and good pleasure, of which there be two Vses.

Vse 1. First, seeing God can lead vs into tentation, that is, seeing all power of tentation is in his hand, this must make vs fearefull to displease him, who can turne the Diuell, Men, Angels, our owne corruptions loose vpon vs, and set our selues against our selues. *Pilate*, thought to strike feare into Christ with this; *Knowest thou not that I haue power to crucifie thee: and haue power to loose thee?* O but much more ought this to strike terrour vpon vs, that the Lord who is Omnipotent, hath power to free vs from tentation: and when he pleases, also, to set all the world against vs, vpon vs, to torment vs.

Iohn 19.10.

Vse. 2. Secondly, seeing that all power of temptation is in the hands of God: from hence ariseth the comfort of a Christian, that the Diuell (for all his malice) cannot tempt vs one iot further, then the Lord wil permit him, for his malice is both limited and restrained at the Lords good will and pleasure: else how liue we, feed we, prosper we, escape we in dangerous tentations? but that our God doth ouer-rule all his malice and power: and make a hedge about vs, as we see in *Iob*. Otherwise he hath malice and power enough to ouerturne and destroy vs all suddenly. To this purpose, Saint *Paul* sweetly speakes, 1 *Cor*. 10.13. That *God will not suffer vs to bee tempted aboue that we be able, &c.*

2 Branch of the Petition. The second Branch of this Petition is, (*But deliuer vs from euill.*) Whereby is meant the *euill of sinne*, not any bodily euill, of wounds, troubles, diseases, and the like, but the euill of sinne whereby God is prouoked and offended: being so called, euill, πονηρὸν, &c. by an excellency or excesse, because of all euils, it is the greatest euill in this world, to haue an euill conscience, to be of a lewd life, a swearer, drunkard, vncleane person, &c. This is the greatest euill, aboue pouerty, sicknesse, blindnesse, lamenesse, or any worldly losse whatsoeuer: thogh most of the world do not thinke so. Demand of them

what

what is the greateſt euill in the world? ſome will ſay, a wicked wife, ſome the loſſe of deareſt friends, ſome want of health, money, and the like, ſome one thing, and ſome another, as their ignorance and fancy leades them, but the truth is, we ſee the greateſt euill is the euill of ſinne: Which I thus proue.

That muſt needs be the greateſt euill which ſeparateth vs from the greateſt good. Argument.

God is the greateſt good: and ſinne ſeparateth a man from God; Ierem.

Therefore ſinne muſt needs be the greateſt euill of all others.

For neither pouerty, ſickneſſe, blindneſſe, lameneſſe, nor any affliction (of it ſelfe) ſeparates from God: nay, they being ſanctified, draw vs neerer to God, to know him better, and truſt more in him; as *Zeph.* 3.12. *I will alſo leaue in the midſt of thee, an afflicted and poore people, and they ſhall truſt in me.* Therefore of all euils, the euill of ſin is the greateſt: ſeeing it depriues vs of the greateſt good of all the ſweet and comfortable communion with God, his Angels, and all the ioyes of Heauen, and brings to communion with the diuell and his angels, to Hell torments for euer. We ſee how *Mary* wept and tooke on when Chriſt was remoued from her ſight, *Oh* (ſayes ſhe) *They haue taken away my Lord, and I know not where they haue layd him:* So is euery true Chriſtian diſcouraged, hauing loſt ſenſe of communion with Chriſt: when he apprehendeth how his ſinnes haue raiſed vp a partition wall betwixt God and him, this of all ſorrowes is the greateſt: Nay, in this caſe, nothing can comfort vntill the Sunne ſhine: Againe, vntill the Sonne of Righteouſneſſe diſcouer himſelfe ſome way to the ſoule, by ſome beames of his fauour: as the Churches experience was in that dolefull eſtate, *Lam.* 1.16. *For theſe things I weepe, mine eye, mine eye runneth downe with water, becauſe the Comforter that ſhould reliene my ſoule, is farre from mee, &c.* So is it with euery ſinne-

Zeph.3.12.

Mary weeping.

Lament.1.16.

ſicke ſoule, vntill they haue found and recouered Gods fauour loſt.

Vſe 1. The vſe of this is, that ſeeing of all euills, ſinne is the greateſt, we muſt learne ſo to eſteeme and account of it. What a world is it to ſee, how men will complaine of worldly euills, pouerty, toothache, headache, and ſuch like, and neuer complaine of our ſinnes, whereby the ſoule is made a ſtranger to God, and we reputed as enemies vnto him.

Vſe. 2. Another vſe may be, to admoniſh vs that our greateſt care muſt be to auoyde ſinne: wee ſee how carefull we be to auoyde fire and water, hunger and thirſt, nakedneſſe & wants, how much more ſhould we ſtudy to flye from ſinne: ſeeing if all the euils of the world were compacted in one, they are not able to bee ſo great an euill as the euill of ſinne, which as Saint *Auguſtine* ſayes, is ſweet, but the death bitter, which attends it in the bottome. The people, 1 *Sam.* 14. ſaw honey drop, and yet (though they were extreme hungry) no body durſt taſte it: becauſe of the curſe, ſo howſoeuer wee ſee the honey of this world droppes, pleaſures of ſinne, yet it is not beſt to taſte them, becauſe of the curſe and bitter fruit of ſinne. When Porters are hyred to carry a load, they vſe firſt to feele and poiſe it with their hands, to ſee if they be able to vndergoe it, for if it be too heauy, they will not meddle with it. So ſhould we doe before we meddle with ſinne, conſider the burden and waight of it, waigh the danger and puniſhment, that ſo finding it of all euils the greateſt, wee may flie and ſhunne it.

Auguſt. Hom. 42

1 *Sam.* 14.

Hony dropping.

Porters.

Vſe. 3. *To be contented then to endure patiently the euill of puniſhment, that wee may eſcape the euill of ſinne*; ſeeing GOD of his infinite wiſedome inflicts the one that we may be freed from the other: as one well ſayes: A wiſe workeman, will vndergoe the leſſer euill to auoid the greater: as the Chirurgeon cuts off one member, leſt all the body ſhould be infected: or as in a fire men

Leſſer euill.

Chirurgion.

men will pull downe three or foure houſes to ſaue a whole Towne. So it muſt be our wiſedome, by enduring the leſſer, to auoyd the greater euill of ſinne; for the euill of Puniſhment, is not abſolutely and ſimply euill, (euill in it ſelfe) it indeed ſeemes euill to him that feeles it: but it is good in it ſelfe, as *Iraneus* ſpeaks, It is good in it ſelfe as being an act of Diuine Iuſtice. *Malum Pœnæ*: euill in the puniſhment, *Sed bonum eſt Juſtitia Dei*, good in regard of Gods Iuſtice. But the euill of ſin, it is abſolutely & ſimply euil in it ſelfe: becauſe it is a direct auerſion and turning away from him that is only good. *Iræn. lib. 4. cap. 72. & Chryſoſt. Hom. Ad Popul. Æthiop.*

The ſecond thing remarkeable in this laſt Branch of the Petition, is, to obſerue two or three things from hence, that we deſire to be deliuered from euill.

Firſt, *Our owne inability, that we be not able to deliuer our ſelues.* It is God that muſt deliuer and keep vs from all ſinne. So that in confeſsion of our owne frailty and weakneſſe, wee acknowledge all power to be of God which muſt deliuer vs from euill: yea, from this great euill of ſin. So *Peter* ſhewes, *That wee are kept from the power of God, through faith vnto ſaluation.* And *Chriſt* prayes for his diſciples, *That the Lord would keepe them from euill.* So that it is God onely who keepes vs from euil, we are not able to keep our ſelues frō the very leaſt. 1 Pet. 1. 5. Iohn 17. 15.

It hath been a queſtion, whether man can reſiſt temtation by the power of Nature without grace, wherein ſome of the *Schoolmen*, goe on very ſmoothly, ſome worſe and more harſhly. *Queſt.*

But the truth is, that no man by the power of Nature (not aſsiſted by grace) is able to reſiſt the leaſt temptation. This not onely Saint *Auguſtine* againſt the *Pelagians*, ſhewes by many ſtrong reaſons; but alſo very reaſon will confirme it. For, *Anſ.*

No body can deny but that it is a good thing to reſiſt any tentation whatſoeuer. *Argument.*

But there is no good thing in vs by Nature.

Therefore by Nature we cannot reſiſt any tentation.

That *there is no good thing in vs by Nature*; see for
2 Cor.3.5. proofe, 2 *Cor.*3.5. Where the Apostle shewes, wee are not of our selues sufficient to thinke a good thought.
Iohn 15.5. And Christ tels vs, *Iohn* 15.5. *Without me ye can doe nothing*: Wherefore we must desire still that God would
Childe led. deliuer vs by his Almighty power. A little childe, so long as he is led by the hand of the Mother, so long is he able to walke vp and downe the house without hurt, but if the Mother once let it goe, then it fals, and breaks face or nose, and so cryes out. So it is with the children of God in this world, so long as he vpholds and sustains them by his grace, so long doe they walke without hurt and danger in the wayes of God. But let him neuer so little withdraw himselfe and his Grace, leaue vs to our selues, by and by we fall into great and grieuous sinnes, whereof happily we are not healed many a yeere after. You see what *Dauids* confession is; *I said in my prosperity I shall neuer be moued: But thou hidst thy face, and I was troubled.*

Secondly, This shewes it to bee a great deliuerance and worke of Gods goodnesse and mercy to bee kept from sinne. It seemed a great deliuerance, the escaping of bodily danger: as *Peter* from prison, *Ioseph* out of bondage, *Daniel* from the Lyons denne: but indeed the great deliuerance is to be freed from sinne, which the Angell pronounces as a great blessing (speaking of the
Matth.1.21. birth of Christ) *His name shall be called Iesus, for he shall*
Psal.116.8. *saue his people from their sinnes.* So *Psal.*116.8. He confesses this for a great mercy. *For thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling.* This the people of God must especially pray for to be freed from the power of sinne. But oh! the greatest part of this world haue no care to bee deliuered from this greatest euill; So they may be deliuered from trouble, danger, sickenesse, they thinke all is well with them, they are content to liue and dye so, yea to rot in their sinnes. As the children of *Israel* cryed vnto *Moses*,

ſes, Tolle Serpentes, went to haue the fiery Serpents remoued, being well enough pleaſed to retaine their ſins, ſo they were rid of the Serpents. So doe the men of this world deſire to be rid of the Serpents, worldly griefes and wants, annoyances, ſickneſſe, lameneſſe, vnſeaſonable weather, and ſuch like, but no care to be rid of the greateſt euill of ſinne. Fiery Serpents.

The third thing is an Interrogation, by way of demaund. *What be the euills of ſinne, which we here pray to be deliuered from?* *Queſt.* 3 Thing.

I anſwer *in generall*, we pray to be deliuered from all ſinne, ſo it comes in vnreſtrained: *Lord deliuer vs from euill*: that is, from all euill. So that we pray to be deliuered from euery euill way, as *Dauid*, *Pſal.* 119. 101. *I haue refrained my feet from euery euill way, that I might keepe thy commandements*, So the Apoſtles exhortation is, *Let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting ſanctification in the feare of the Lord.* It is the common corruption of the world, that they bee carefull to auoyd ſome ſinnes, and not others. Like *Ieboram*, who tooke away the Images of *Baal*, and yet departed not from the ſinnes of *Ieroboam*. So it is with many of vs, we can be contented to take away the Images of *Baal*, to be afraid of ſome groſſe and grieuous ſinnes, ſuch as Murther, Theft, high Treaſon, &c. and yet they will continue in a number of other ſinnes vnrepented of. But we muſt flie from all ſinne, as much as may be. If a Theefe haue found one hole in a houſe, at that one hole, he may carry out all the wealth and treaſure of that houſe. So if the Diuell finde but one hole in our hearts, one cloſe ſinne we are addicted to, at that one hole hee will rob vs, and carry out all our treaſure, leaue vs neuer a good grace to ſtand by vs at the day of death; *Anſ.* 1 *Pſal.* 119. 101. 2 *Cor.* 7. 1. Images *Baal.* A theefe.

Thus much in generall. 2

Secondly, we pray *particularly* to be deliuered from three wicked euills; Firſt, *From the euill of a wicked* 1 In particular.

heart, becanſe it is the fountaine that all our actions come from; for which cauſe the Apoſtles exhortation
Heb.3.12. is, *Hebr.* 3.12. *Brethren take heed, leſt there be in any of you an euill heart, to depart away from the liuing God.* And
Prou.4.23. the wiſe mans counſell is, *Prou.* 4 23. *Keepe thy heart with all diligence, for from thence commeth life.* If a man would haue good water about his houſe, he muſt eſpecially look vnto the cleanſing of his Springs, for though he clenſe his Pipes and Conduites, yet if his Springs bee foule and muddy, he is neuer the better. So becauſe the heart is the Fountaine and Spring of all euill, wee muſt eſpecially looke to that.

2 The ſecond kind of euils which we pray againſt, are *offenſiue euils*, ſcandalous to our holy profeſsion, ſuch as doe not onely bring diſgrace vpon our ſelues, but in ſome ſort alſo caſt diſgrace vpon the Lord himſelfe. Which is contrary to that rule of the Apoſtle, 1 *Cor.* 10.
1 Cor.10.32. 32. *Giue no offence neither to the Iewes nor to the Gentiles, nor to the Church of God: euen as I pleaſe all men in all*
2 Cor.9.15. *things, &c.* So *Paul* ſaith, 2 *Cor.* 9.15. *For it were better for me to dye, then that any man ſhould make my reioycing vaine*; So it ſhould be with vs, rather to die a thouſand deaths, then to looſe our reioycing, bring any diſhonour vnto God, or ſtaine our holy profeſsion, and the Goſpell.

Thirdly, *We pray againſt the euill of our owne Nature*, that is, againſt thoſe ſinnes we are moſt prone, and inclined to, for euery one hath ſome ſpeciall ſinne which haunts his nature aboue the reſt. Now therefore wee pray vnto God that he would deliuer and keep vs from the ſpeciall ſinnes which our nature is prone and inclined vnto: As the Drunkard from his owne drunkenneſſe, the Lyer from his deceit, the corrupt man from his vncleanneſſe, &c. *Dauid* he prayes (to this purpoſe) *to be deliuered from his iniquity*. It cannot be ſomewhat eaſie to keepe vs from our owne ſinnes, ſuch as our nature is moſt inclined vnto, herein a man may

make

make trueſt tryall of himſelfe. And as this muſt be the continuall care of a Chriſtian, ſo eſpecially now when the bleſsings of God lie before vs, and we be ready to gather that which the good hand of GOD hath prouided for vs, O then pray vnto God that wee bee kept from euill, from the euill of ſinne that he doe not take away his bleſsings, or hide his countenance from vs: as *Moſes* was deſired to couer the ſhining brightneſſe of his face. But intreat wee the Lord to come into his Vineyard, to enter vpon his bleſsings, and to inioy the fruit of our labours: and ſo to guide vs continually by the hand of his good prouidence: *As we may not be led vnto tentation, but be deliuered from euill.* And that for theſe reaſons.

1 *For thine is the Kingdome,*
2 *The Power*
3 *And the glory for euer.*
Amen.

Hauing thus ſpoken of the Petitions, both which concerne Gods glory, and our owne good: whereby Chriſt hath taught vs to make our Requeſts regular, whatſoeuer we aske, demaunding it according to Gods will, with aſſurance to receiue it: as we haue it, 1 *Iohn* 5.4. He now at laſt brings vs vnto a view of thoſe reaſons, whereby we may ſtrengthen and backe our Petitions, that we may be aſſured not to looſe what wee pray for. Seed as we know may periſh two wayes. 1 *Iohn* 5.4.

1 *If it be not good.*
2 *If the ground be naught.*

For though the ſeed be good: yet if the ground bee not anſwerable, it will come to nothing. But it is not ſo with the ſeed of Prayer, for the ground that it is ſowed in, is the eares and boſome of God. Therefore howſoeuer it may periſh in reſpect the ſeede is not good, yet it can neuer miſcarry, becauſe the ground is good, but the LORD will make it proſper and returne it with a bleſsing and increaſe.

Therefore let vs hold our selues to the rule of *Christ*, and then we need not to doubt, but to haue a blessing if wee seeke for it; and be not wanting to our selues, the Lord will not be wanting vnto vs, as you haue heard.

Now for the conclusion, it containes two things.

1 *Certaine reasons to inforce the Petitions, Thine is the Kingdome, Power, and Glory.*

2 *A reflection or reiterating of our desires*, in the last words, *Amen*, which is as much as to say, *Lord, let it be so.*

1 Quest. Ans. First, for the reasons, we must consider, why *our Saviour Christ annexeth these, and doth propound Petitions without inforcing reasons?* This was to shew with what earnestnesse, and excellent feruent intention, wee must pray to God, not slightly and coldly, but pressing him with arguments, being serious to obtaine what we pray for. But how doe many of vs pray, indeed it is with such deadnesse, and coldnesse, as if we did not greatly care whether our requests be granted or not. Now to correct & mend this fault, our Sauiour shewes we must be serious and earnest in our suits. *Dauid* sayes, *My voyce came to God when I cryed, My voyce came to God, and he heard me.* Children be earnest when they craue, but when they cry, they are so importunate, that they will haue no nay. So we that be the children of God, must not onely craue of God, but cry also, and be so importunate, that nothing can quiet vs till we haue our requests granted, and the blessing we seeke for. This our Sauiour shewes by the importunity of a friend, suing at midnight, (an vnseasonable time) who beates, and knockes, and cals, and will not rest vntil he haue the three loaues that he came for. As also by the widdowes importunity and preuailing with the vniust Iudge: which shewes, that the greater and more it is, the more acceptable our Prayers are, and the likelier to speed.

Children crying.

Luke 18.5,6.

Saint

Saint *Paul* wills vs to striue by prayers with God: meaning, that as *Iacob* stroue, wept, and wrastled with the Angell, and would not let him goe without a blessing; So should we striue with God by prayer, in a holy reuerence, and say as he said, *Lord I will not let thee go vnlesse thou blesse me, vnlesse thou shew mercy vpon me, and grant me my desire*; and then, no doubt, keeping the right course which Christ hath set downe, we shall preuaile with our God. But oh! how are wee to seeke in this, how poorely come we forward in grace, as hauing no life in vs? as though we suspected that God were not able to grant our requests? or else the immoderate cares of this world choake vp our desires: or the foolish interposition of vaine thoughts, and wanton motions hinder our zeale and deuotion. So that by our Sauiours reasons, we must learne to quicken our selues, to be more serious in our prayers, considering God will haue it so, and delighteth in importunity, therefore shewing vs vndeniable reasons to incite vs to pray. Gen. 32. 25. Hosh. 12. 4.

Secondly, we must consider, *What kind of reasons they be which Christ annexeth here?* They be *all reasons taken from without vs*, and not one of them found within vs: which was to shew, that nothing of the world is within vs, (no not in the very best of vs) that might moone or incline the Lord to shew mercy and fauour vnto vs: no such dignity or merit, whereby we may procure fauour or thinke to be heard and speed at the hands of God: seeing whatsoeuer inclines God to heare and pitty vs, is wholly in himselfe. As *Dauid* shewes in that prayer of the Church, *Psal. 44. 4. Thou art my King, oh God, commaund deliuerances for Iacob; through thee will we push down our enemies, through thy Name will we tread them vnder that rise vp against vs.* So *Psal. 143. 11. Hee* begges quickning from God for his Names sake, &c. And *Daniel 9. 18.* (saith he) *We doe not present our supplications before thee for our owne righteousnesses, but for thy great mercies.* 2. What kind of reasons they be. Psal. 44. 4. Psal. 143. 11. Dan. 9. 18.

So

So hee himselfe by the Prophet speakes in another
Isa.48.11. place: *I doe not these things vnto you for your sakes, O house of Israel! but for my holy Names sake, &c.* Thus when we would obtaine any good thing from the Lord, we must learne to goe out of our selues, and to raise all the matter of our hope and speeding from the Lord, for his own sake, out of his meere goodnesse and mercy.

3 The reasons are forcible. Thirdly, we are hence to consider with our selues, *that the reasons be fit and forcible*, whereby our Sauiour Christ, secretly answeres three doubts concerning prayer, which might be discouraging impediments, to hinder vs not to speed, when we pray.

1 First, *When the party to whom we pray, hath no authority to grant it.* This was seene when the Mother of *Zebedees* sonnes came vnto Christ, desiring a request of him, that her two sonnes might sit, *the one at his right hand, the other at his left hand, in his Kingdome*, vnto which Christs answer was; first, in generaall, *Yee know not what yee aske, &c.* and then he tels her, *But to sit on my right hand*
Matth.20.20. *and on my left, is not mine to giue, but it shall be giuen to them, for whom it is prepared of my Father.* Here she petitioned amisse, in such sort as came meerely from affection and fauour to her children, this is one impediment, suing vnto one who hath no authority to grant, at least in that thing.

2 Secondly, *When though the party hath authority, yet hee hath not power and ability to doe it.* As in that desolation
Isa.3.7. of *Iudea*, propheſied of, *Isa.3.7. Where some should come and hang vpon helplesse helpers:* this answer (he shewes) they make. In that day shall he sweare, saying, *I will not be an healer, for in my house is neither bread nor cloathing, make me not a ruler of the people.* So *Mat.17.16.* We read a complaint made vnto Christ by a certaine man whose sonne being lunaticke and brought to his Disciples, they could not cure: this is also a discouragement, if wee doubt of the parties ability to helpe.

3 Thirdly, when though the party wee come to hath both

both authority and ability: *yet is vnwilling to grant*, as we see in churlish *Naball* towards *Dauid*, *Shall I then take my bread and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?* 1 Sam.25.11. these be the three impediments which if they possesse one throughly with a preiudice, may hinder prayer: either not to be, or if done, yet not to speed. Now, our *Sauiour Christ* remoueth all these, shewing; 1 *That the Lord hath authority to doe it, because the Kingdome is his.*

2 *The Lord hath ability, because his is the power.*

3 *Hath willingnesse to doe it, because all the glory and honour of it shall be his owne.*

And thus by these three reasons, our Sauiour hath cleered and remoued all these rubbes in the way, which might make vs doubt not to obtaine at the hands of God what we pray for.

Concerning the first *reason*, taken from Gods *authority*, (*For thine is the Kingdome*) we obserue, that *The Soueraignty and free disposition of all things is in the hands of God*: So as we may well pray, *Lord thou mayst giue vs Heauen, pardon of sinnes, daily bread, all that we need and pray for*, Because, *Thine is the Kingdome*: thou hast the free and intire Dominion of all things, and thou (as Soueraigne Lord) maist dispose of them, & dispence them at thine owne will. So *Dauid* saith, *Thine, O Lord, is greatnesse, and power, and victory and praise: for all that is in heauen, or in earth, is thine: both riches and honour come of thee, and thou raignest ouer all, &c.* All other things are tyed to lawes and rules; a man in his family may not take the childrens bread and giue it vnto the dogs. Yea, a King that will rule in his owne Kingdome, hath his power limited and confined of God; for it is mentioned as a note of an euill King, 1 *Sam.*8.14. *That hee shall take their fields and vineyards, and best Oliue trees, and giue them to his seruants*; But God hath an illimited power and vnrestrained, so as he may dispose of all things

Reason 1. 1

1 Sam.8.14.

at

at his pleasure: being therefore sure that we can aske for nothing which he hath not authority to giue vs.

2 Nay, this reason, if it be well weighed, hath a further force in it, Namely, because *the Kingdome is thine.* So, O Lord! it belongs vnto thee, and is much for thy honour, to giue vs all these blessings and graces that wee pray daily for. For we all know that it belongs vnto a king to prouide for the comfortable and good estate of his owne subiects and seruants. And therefore *Salomons* kingdome and gouernment (amongst other things) was so renowned for this, because he so royally and richly prouided fot his subiects, that *siluer was nothing worth in his dayes.* So seeing God is our King, it belongs to his care, to furnish and store vs with all graces needfull. Thus holy *Dauids* practise was to fetch all his wants out of Gods store-house, as *Psal.* 5. 2. *Hearken vnto the voyce af my cry, my King, and my God, for vnto thee will I pray.* The reason of this his dependance vpon God, hee shewes, *Psal.* 74. 12. *For God is my King of old, working saluation in the midst of the earth.* Thus also it is Gods honour to furnish his owne subiects and seruants, with all manner of blessings and graces necessary. The vses briefly are two.

Salomons prouision.

Psal. 5. 2.

Psal. 74. 12.

Vse 1. First, seeing the Kingdome is Gods, whatsoeuer thy selfe or thy estate be, though neuer so vnworthy or vnfit, be not distrustfull, discouraged, doe not dispaire, because the kingdome is the Lords, that is, *Hee hath the free and absolute disposing of all, to distribute, and giue away at his pleasure, vnto whom he will, and when he will.* Therefore yet a while, pray still, be patient, and waite his leisure, for he will come to thy comfort in the best time.

Vse. 2. Secondly, seeing the kingdome is the Lords, neuer grudge at the good estate of another: because the Lord is onely wise, yea, infinite in wisedome to dispose of all things as hee list. *It is not lawfull for me to doe with my owne as I list:* So let vs be contented with his good will and pleasure, hee who hath least hath more

Matth. 20. 15.

then

then he deſcrueth: ſee what *Iacob* ſayes, *Gen.* 32 10 *I am not worthy of the leaſt of thy mercies.* So when old *Eli* was threatned with the deſtruction of his houſe, for the tranſgreſsions of his ſonnes: his reply is. *It is the Lord, let him doe what ſeemeth him good.* And *Dauid Pſal.* 39 9. ſaith, *I was dumbe, I opened not my mouth, becauſe thou didſt it.* *Gen.*32.10. 1 *Sam.*3.18. *Pſal.*39.9.

The ſecond reaſon is taken from *The power of* GOD; that is, the ſtrength and abilitie to doe all whatſoeuer we pray for or need, is Gods. Earthly Kings many times want power, though they be willing to helpe their ſubiects and ſeruants; as when the poore woman cryed out to the King of *Iſrael* (in a great diſtreſſe of hunger) *Helpe my Lord, O King!* He anſwered: *Seeing the Lord doth not ſuccour thee, how ſhould I helpe thee?* Thus we many times want power, but there is no want of Power and ability with God, ſeeing out of the rich ſtore-houſe of his abundant plenty, hee is able to ſupply what wee ſtand in need of: As the Apoſtle ſpeaks, *Eph.* 5 20. *Vnto him therfore that is able to do exceeding abundantly, aboue all that we either are able to aske or thinke, be all glory for euer.* Thus it is a good thing for euery man to be perſwaded of this, that we can aske nothing at the hands of God, but he can giue it. Whereupon the *Leper*, and ſo the Centurion, both come to Chriſt with this ſpeech, *Lord if thou wilt, thou canſt make me cleane.* And 2 *Cor.* 9 8. He ſhewes this much, *That God is able to make all grace abound in them, &c.* *Peter* (we reade) ſo long as he carried his eye to *Chriſt*, he was able to walke vpon the waues of the Sea. But when he lookt away from *Chriſt*, and caſt his eies vpon the Windes and Billowes, by and by he began to ſinke. So is it with vs in this world, as long as we can caſt our care vpon the power of God, ſo long we may be vpheld in all temptations and troubles: as a man ſtanding on the top of a high Tower, is ſafe ſo long as he lookes vp, but looking downwards, is ready to fall. So it is with vs, when we doe not looke vnto Heauen, 2. *Reaſon.* *Ephes.*5.20. *Matth.*8,8. 2 *Cor.*9.8. *Peters* Sea-walking. A man on a Tower.

Heauen, but looke on feares and other things downe-wards, we by and by are in danger of drowning. It is a good thing therefore euer to looke vnto the power of God, considering that what is impossible to man, is possible with God, with whom all things are possible.

3. *Reason.* The third reason is taken from the glory of God, *For thine is the glory, for euer and euer.* That is to say, Lord it is thy glory and honour to doe these things that wee pray for, and though not for our sakes, yet Lord doe it for thine owne honour and names sake, which is aboue all things a strong motiue, there being nothing which more mooues, and preuailes with him, then his owne glory. The glory of God, is as it were the eye of God, his tenderest part, yea, such a part, as he will not haue touched: as *Isaiah* speakes thereof. *My glory will I not giue to another, (saith the Lord.)* So though nothing in the world be in vs, and we haue no merit, being to fal into the dust, yet this is sure that the Lord will thinke vpon vs, as *Dauid* speaks, *Psal.* 40. 17. *But I am poore and needy, yet the Lord thinketh on me, &c.* he will thinke on whatsoeuer concernes his owne glory and honor: Consider we then what a great mercy this is vnto vs, that the Lord hath lapt and folded vp our good in his glory. As the Iuie is so wrapt about a tree, That it cannot be fel'd, but we must fell the tree also: so is the glory of God infolded and wrapt in our good, that they both goe together.

Psal. 40. 17.

Iuy.

These things considered, let vs striue in our prayers, with humblenesse, confession, shame, importunitie, giuing all to God, and emptying our selues of all good things in our selues. So *Abraham* speakes vnto God, *I haue presumed, that am but dust and ashes to speake vnto the Lord.* So he sayes, *Isa.* 40. 17. *All Nations before him are as nothing, and they are counted to him lesse then nothing, and vanity.*

Gen. 18.

Isa. 40. 17.

Thus must wee come downe all and be abashed in our owne sight, referring our selues in prayer to the good

good will of God, vsing strong Arguments, and much Patience in Humility.

Amen.

This last word containes a reflection or inference of our desires. Some learned men take it for an assent of faith, but though in Positions and Propositions, it be so, yet in prayer it is alwayes vsed as a roote of reflection, *Amen, Good Lord let it be so.* W^ch^ shewes that there must be great attention in our Prayers, the mind must be seriously fixed vpon that we speake for to the Lord, without straying and wandring thoughts. It is an opinion of the Papists, that if a man haue a generall intent to pray, it is no sinne to entertaine wandring cogitations, so that a man may goe on with his beades, and finish vp the number of his dotish sayings for all his businesse. As they that haue a iourney to *London*, if they put themselues on the way, need neuer thinke on *London*, for euery step the horse takes, sets him forwards. But our Sauiour Christ here shewes the flat contrary, that we must finish vp our prayers, with the same attention, earnestnesse, and feruency, with which they were begun, all wandring thoughts being expelled. For so long and no longer we pray, then our minde is eleuated and lifted vp vnto the Lord.

Iourney to *London*.

Saint *Augustine* sayes well to this purpose; who intends to speake to one in a serious matter, and then turnes his talke to another? who will haue a suit to a Iudge, begin to propose the matter, and then turne his speech to his friend standing by? who can suffer this? who can endure it? much more then when wee come to GOD in prayer, ought we to haue our thoughts set, and mindes prepared to be attentiue vnto that which is said: like Holy *Dauid*: to bee able to say, *My heart is fixed, O LORD, My heart is fixed: awake my glory, &c.* that we may not appeare before the

Speech turning.

the Lord: with flat, dead, heauy ſpirits, and wandering thoughts: but with rauiſhed hearts and mindes ſerious, thirſty, earneſt, attentiue, longing for the things prayed for; We may alwayes conclude our prayers comfortably, to our euerlaſting reioycing, to cry, Euen ſo Lord;

Amen, Amen, Amen.

Veni etiam Domine Ieſu.

FINIS.

BRITISH 6 AU 89 MUSEUM

THE POORE PENITENT OR, THE DOCTRINE OF REPENTANCE.

As it was Preached in diuers Sermons, by that Reuerend, Learned, Holy, Painfull, and Iudicious Diuine, Mr. IOHN SMITH, late Minister of the Word of God at *Clauering* in *Essex*; And sometime Fellow of St. *Iohns* Colledge in *Oxonford*.

Published since his death for the Hungrie.

VPRIGHTNES HATH BOLDNES.

ISAY 48.18.

O that thou hadst hearkened to my Commandements, then had thy peace beene as a Riuer, and thy Righteousnesse as the waues of the Sea.

Thy seed also had beene as the sand, and the off-spring of thy bowels like the grauell: his Name should not haue beene cut off nor destroyed from before mee.



LONDON,
Printed by *A. I.* for *George Edwards*, and are to be sold at his house in the Old Baily, in Greene Arbor, at the signe of the Angell. 1629.

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Published since his death for the Vnprofit.

VPRIGHTNES HATH BOLDNES.

ISAY 48.8.

O thou hast not heard, yea thou knewest not, yea from that time thine eare was not opened: for I knew that thou wouldest deale very treacherously, and wast called a transgressor from the wombe.

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To the Reader.

CHristian Reader, I send thee here the sowre and bitter Pill of Repentance, yet feare it not, for it comes not to kill, but to cure thee. It may bee bitter in the taste; but take my word for it, it will bee healthfull in digestion. I know thou canst indure to sweat, purge, and toyle for the health of thy mortall bodie; why wilt thou not doe as much for the euerlasting good of thy immortall soule? If thou beest an Atheist, I leaue thee in thy gall of bitternesse vnto thy perdition (except thou Repent:) but if a Christian, I pray thee remember, what the Spirit of God sayes. Euery one that hath this Hope in him, purgeth himselfe euen as he is pure. Are all things be-

come new by Christ? and doest thou thinke to goe to Heauen in the old rotten defiled ragges of the first *Adam*? there being no change wrought in thee? Deceiue not thy selfe, there is no remedie; if thou wilt not mourne for sinne, thou shalt mourne for iudgement. If thou wilt not shed teares here for thy offences, there is no remedie, thou must of necessitie weepe for euer in Hell, where shall bee (saith our Sauiour) wailing and gnashing of teeth world without end. Be not therefore (like Ephraim) a deceitfull Merchant: weigh things rightly in the ballance of the Sanctuarie: and remember (as God wishes of his people Israel) that thy chiefest wisedome is to remember these things: The miserie of sinne; The Happinesse of Holinesse, and thy later end: which if thou neglectest, all thy other actions are and shall prooue but meere foolishnesse in the sight of God. Vanquished by the importunitie of a friend (in hope it might prooue profitable for thy good) I gaue way to the Printing of this small Treatise: though (in regard of my owne weaknesse) I did not hope to liue so long as to reuiew and publish it my selfe. Pardon therfore I intreate thee the wants and failings thereof: Feed on the honey: supply

ſupply the reſt with thine owne mounting more ample Meditations: and with the help of others of this nature, vſe it by Gods bleſſing as a poore helpe to lift thee vp one ſtep higher vpon *Iacobs* ladder (which is the end I aimed at) vntill ſome other of more learning, pietie, experience and wiſedome erect for thy ſake a more excellent fabricke vpon this weake foundation, which hee heartily wiſhes:

Thy ſeruant in Chriſt Jeſus,

IOHN SMITH.

To the Christian Reader.

Gentle Reader, I offer here vnto thy view a Treatise of Repentance, which I found in the study of the most worthie Author a little after his death: written in an extraordinarie small rugged blotted coppie: which since that time with exceeding care and paines, was thus fitted for the publike good; hoping that thou wilt take it in good part as it is, though the exact curious hand of the Author was not to perfite it, as hee intended, if he had liued a little longer. I know the diuers Bookes already extant vpon this subiect, might haue discouraged mee so, as to haue spared my paines herein: but that as diuers meates diuersly cooked and dreßed, fit beſt diuersitie of Palates and queasie stomacks: So I hoped that perhaps the plaine and vnusuall handling of this Treatise, might comfort, incourage, and stirre vp some one or other, supplying

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ing from the storehouse and fountaine of the euer abounding Spirit, somewhat not obserued, or at least not thus cooked by any other. For which cause, and that the memorie and paines of so learned, holy, & Iudicious a man of God, should not be altogether buried and forgot, it hath beene thus by Gods assistance published, Let mee therefore intreate thy charitable Censure of what is done for Gods glorie and thy good, for which, I promise some other way to striue how I may best shew my selfe,

Thine in the best bonds,

Io. Hart.

A TREATISE OF Repentance.

GALATH. 3.19.24.

Wherefore then ſerueth the Law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the Promiſe was made, and it was ordained by Angels in the hand of a Mediatour.

Wherefore the Law was our Schoolemaſter to bring vs vnto Chriſt, that wee might be Iuſtified by faith.

TO apply Chriſt vnto vs who is the meanes of Saluation giuen of God, there muſt be two workes;

1. *A worke of the Law.*
2. *A worke of the Goſpel.*

That the Law may effectually worke vpon vs, and bring vs vnto that for which it was appointed of God, there muſt bee

1. *A knowledge of the Law.*
2. *An application of the Law.*

Of the knowledge of the Law wee haue already ſpoken, now are wee to intreat; *How euery man may apply it to himſelfe*, and ſo thereby both meaſure his owne courſes, and curbe his wicked life. For euen as the man *Eliſha*, *Eliſha*

2. King. 4. 34. 2. *King.* 4. 34. appplyed his body vnto the childes body, his eyes vnto his eyes; his hands vnto the childes hands; and his mouth vnto the childes mouth, &c. and then it appeared what difference there was betwixt the childes cold body, which began to receiue life from *Eliſhaes* warme body: So when a man ſhall apply the law of God vnto himſelfe vnto his heart, hee ſhall ſoone perceiue what a damnable eſtate hee is in, and how farre ſhort hee comes of the meanes to auoide death and damnation. So then, the beſt courſe for euery man is, to apply the Law of God vnto himſelfe, and measure his owne actions by it; for a man may haue a great deale of knowledge of the Law of God, and yet be neuer the better for it, if hee bee not wiſe to apply the knowledge vnto himſelfe, and examine his owne courſes and life by it, for this will diſcouer vnto him all his ſpots and blemiſhes: and leaue no corner of the ſoule vnranſacked. Euen as a workman comming to hewgh a peece of Timber. a peece of timber, hee takes a line or a threed, and applyes it vnto it, by and by hee ſees where it is marked or chalked, or crooked, or ſtraite, and ſo proceeds in his worke accordingly: So let a man apply the ſtraite threeds and lines of the law of God vnto himſelfe, and by and by hee ſees his owne euill wayes: where hee performed too few duties, where hee proſecuted too much his owne will, and how there remaineth vnto him a reward, according to his euill or good actions. So then euery Chriſtian who taketh care to apply Chriſt vnto himſelfe, muſt not onely know the Law of God, but know how to apply the ſame vnto his owne ſoule and conſcience: that the Law may affright, wound, and bring him vnder, both to a ſenſe of ſinnes preſent venome and bitternetſe, as alſo to an vnfained and ſound totall hatred thereof for the time to come. Now of the Law thus applyed, there is a double vſe;

1. *In the man Vnregenerate.*
2. *In the man Regenerate.*

In the the Vnregenerate man, there is a fourefold vſe thereof.

First,

First, *It shewes him Generally what is sinne*? for a man by his owne light of his eyes and reason, is not able to discouer his disease vnto himselfe, *Rom.3.20. For by the Law commeth the knowledge of Sinne:* and *Chap.7.7. Nay, I knew not sinne but by the Law.* So then, the law of God discouers and displayes sinne vnto vs. O, wee cannot see with the light of our owne eyes and vnderstanding, if God helpe vs not to see. Wee are not by nature inspired to know good and bad. No, vntill the law of God discouer vnto vs what sinne is, it is impossible for vs to discerne our miserie. As a man that is brought into a darke roome cannot tell how it stands, whether moated, or towards a yard or Orchard, nor how it is adorned, and made handsome and fine, or otherwise lyes slutrish and beastly, but bring a candle into the roome, or tarry till the Sunne riseth, and by and by euery thing is apparant: So let a man looke vpon the light of his owne reason or vnderstanding, and he will quickly fall into euery ditch, and runne headlong into the by-wayes of frailtie, corruption and wickednesse. But let God light vp the candle of his law, and by and by we shall see what is good, what is not good: what is lawfull, and what is vnlawfull for vs. This is the first vse of the Law in the man vnregenerate; it shewes him generally what sinne is, that it is a sinne to lye, to sweare, to make our table-talke of filthy actions, to be disobedient to superiours, and that wee must bee disrobed of our owne filthy estate. The Law of God I say, can discouer vs, whether wee offend in thoughts, words, or actions, and make it easily knowne what sinne and corruption dwelleth in vs. As the Lepers said vnto themselues, 2.*King.7.9. Wee doe not well, this day is a day of good tidings; Let vs rise, &c.* So the Law of God can make a man say vnto himselfe: I doe not well to lye, to sweare, to dice, to mispend the Sabboth: to riot in euill companie, to bee impatient, proud, couetous, a backbiter, &c. O let me rise and get me away speedily from this miserable condition lest euill befall me.

Vse 1.

A darke Roome.

Lepers. 2 *King.7.9.*

Vse 2. The second vse of the Law to a man vnregenerate is, *To shew him the Fearfulnesse of sinne*, what a grieuous and fearfull thing sinne is: how dangerous for a simple man to offend so great a God, to incurre the indignation of so high a Maiestie. A woman hopeth she is with childe, when shee feeleth many stitches, longings, and other distemperatures of her body, but when her greatnesse and swelling wombe appeares, then is shee assured, and not onely findes it so, but ere her deliuerance feeles diuers violent pangs and grieuous conuulsions: So when men runne on in sin, the Law of God at length makes their wickednesse apparant, not without perturbations, anguish and sorrow, till there bee a deliuerance from the same, and the hainousnesse of their transgressions; Againe, as a man hauing a foule bedurted, or bespotted face, doth neither know the same, nor seeke to wash or make it cleane, till some friend bring him a glasse, or he himselfe looke in one of purpose, then is his ouglinesse quickly discouered, and hee is ashamed of his former deformity; so fareth it with a man in sinne, hee knoweth nothing, nor feeleth his owne wretchednesse, till the law of God acquaint him with his miserie, and shew him the ougly and bespotted face of his transgressions: yea, to bee loathsome and abominable, foule as any vile Lepers vnder the Law. Yea, the law of God pleades as it were in Gods behalfe: and saith, as in *Isay* 7.13. *Is it a small thing for you to grieue me, but you will also grieue my God?* This is the second vse of the Law, not onely to shew vs what sin is but also to discouer the greatnesse and hainousnesse of the sinne: and what a fearfull estate wee remaine in vnder the same, with the vengeance and punishments that must and will ensue vpon it, if wee continue in the feare full estate thus presented before vs.

Woman pained.

Dirtie face.

Isa. 7.13.

Vse 3. The third vse of the Law of God is, that *It shewes in particular one to bee a sinner*; a great and grieuous sinner in the sight of God, so that the law of God doth not onely shew a man generally what is sinne, or how grieuous and contagious

contagious a thing ſinne is, but it alſo ſhewes a man that he himſelfe is a ſinner, a great and manifeſt offender againſt the Maieſtie of a great God, ſo that a man muſt not bee contented with the firſt or ſecond durie, but come particularly vnto himſelfe, or elſe the Law will follow him at the heeles with *Tues homo*, and make him aſhamed of his wickednesſe, or vnwillingneſſe to bee diſcouered. It will doe as *Nathan* did to *Dauid*, at firſt hee began with Parables, and layed open not onely a ſinne, but the hainouſneſſe of the ſinner: but at laſt hee came neerer, and in plain tearmes ſaid, *Tues homo*, So doth the Law of God deale with all ſinners, and neuer leaueth them till they apply it particularly to themſelues, and be able or willing to ſay as *Dauid* ſaith, *Pſal.* 51. 3. *Againſt thee, againſt thee only haue I ſinned, and done this euill in thy ſight, &c.* *Nathan.* *Pſal.* 51. 3.

The fourth Vſe of the Application of the Law of God is, *That it ſhewes a man what a Piteous eſtate hee is in by reaſon of his ſinne*, and that hee is a grieuous tranſgreſſour in the ſight of God, for the Law pleades and ſhewes Gods cauſe, that hee is preſent at all times, in all places, and hath no reſpect of perſons; but reproues all, ſhewing, that we are ſubiect to vengeance, but by the meanes of Chriſt, ſo that the Law of God workes theſe effects in a man. Vſe 4.

Firſt, *The feare of Damnation*, many a man can in a brauerie ſcorne death, and ſet little by any torture, but at laſt hee burſts out with an old ſaying in a Father: *Non mori ſed Damnari metuo*, I am not affraid to die, but I am affraid to be damned; I am not affraid of the paines of death, but I am affraid of the paines of Hell. 1

Secondly, *Shame in a man*: for continuing in filthineſſe, by committing ſuch ſinnes, whereby hee knowes he hath offended God, as *Rom.* 6. 21. the Apoſtle askes, *What fruit had you then of thoſe things whereof you are now aſhamed, &c.* ſo that the Law of God will bring great ſhame vpon 2 *Rom.* 6. 21.

vs for our sinnes, it will make a man loathe to be knowne,
Luk.18.13. and affraid to looke vp to heauen as the Publican, *Luke* 18. 13. *But the Publican standing a farre off, would not so much as lift vp his eyes to heauen to pray:* So the Law will shame vs and make vs affraid of God, and of our selues.

Thirdly, *Griefe and sorrow for the losse of God by reason of our sinnes:* yea, the feare of this losse makes vs cry out as
Lam.5.16. it is, *Lament.* 5.16. *The Crowne of our head is fallen, woe vnto vs that wee haue sinned*; Oh how many passages are there in the Psalmes, of griefe, vexation of minde, and trouble of Conscience, yea, shedding of teares and such like, for the sinning against God, and this not onely in the person of *Dauid*, but in the behalfe of the Church of God, and to shew euery Christian, what a dangerous estate hee is in, that continueth in his wickednesse against God, and offendeth him by his sinne.

Micah. Fourthly, *Desire of Reconciliation*, for as *Micah*, *Iudg.* 17.2. could not be quiet though hee had the money, and brought it; as long as hee thought his mothers curse lay heauy vpon him, but sought by all meanes to be reconciled, so fareth it with a man vnder sinne, after the Law hath told him what curse and vengeance hee is subiect vnto; O how can hee bee quiet or at peace, though hee bring all the sacrifices in the world, if hee be not reconciled to God and his Word. If the Law of God hath once wrought vpon a man, that hee may see in what a desperate estate hee stands, then of all other things in the world, hee most desires to be reconciled to Christ.

Thus the Law makes a man fit to receiue Christ, that before knew not what it meant, for by shewing a man his sin, the greatnesse and grieuousnesse of the same, by making a man accuse himselfe, and confesse in what an estate hee is in: as farre as damnation, feare to lose God, shame to be in so desperate an estate, and a longing after the quietnesse of his soule, and purchasing the peace of conscience: consi-

dering

dering the Law cryes out vpon him with a loude voice, how hee hath incurred the wrath of God: then hath hee no other refuge, but to flie vnto Christ, and by his meanes to desire reconciliation with God, which must needs bee so, after the sight of his sinne: and this is the vse of the Law for the vnregenerate man.

Now in a Regenerate man there are three vses of the Law, in Application thereof. First, *To keepe downe his Pride*, that hee may not swell, nor bee any wise puft vp with his speciall graces and gifts. So St. *Paul* confesses, 2. *Cor.* 12. 7. *And lest I should be exalted out of measure, there was giuen vnto me a pricke in the flesh, &c.* for though wee be in the state of Grace, and may presume of many comforts and priuiledges belonging to our election, yet lest wee be puffed vp and ouer presumptuous with opinion of the state wee are in, the Law can keepe vs downe, and make vs looke vpon the blacke feet of our frailtie and corruption, as if wee were still vnder the curse of God. It is read of the Peacocke, that in the midst of her pride and spreading of her glorious tayle, all is suddenly abated vpon the casting her eyes vpon her blacke feet: So let the proudest boaster of his owne righteousnesse, or the priuiledges of a Christian, looke downe vpon his sinnes which the Law may shew him, and hee will quickly hang downe the head and bee deiected in countenance.

1 Vse of the Law. 2. Cor. 12. 7. Peacocke.

The second vse of the Law to a man Regenerate, is *To keepe him fast vnto Christ, as the onely meanes of his saluation*; for the Law doth not onely shew vs that wee bee seruants of sinne, and foes vnto Christ, but euen then when wee are in the state of Grace and subiect to many temptations, that yet wee are in a fearefull plight; yea, the Law shewes vs plainly, that wee are vnder sinne, and so sinners, and subiect to the condemnation of sinne, then is there no other refuge, but to flie vnto Christ, and keepe fast vnto his Promises and Passion, Merits and Redemption, that so

2 Vse of the Law.

the soule may still from his high perfections fetch matter of supply continually vnto her owne imperfections.

3 Vse of the Law.

A third vse of the Law is, *To bee a marke vnto vs for a godly life*, for Directions to liue according to the will of God: as the Prophet *Isaiah* in many places shewes: and *Dauid*, *Psal*, 119. *Lex tua lucerna Pedibus: Thy Law is a lanterne to my feet, &c.* as if wee were to bee lighted and directed in our way, But are wee not free from the Law? I answer, wee are free from the burden and vengeance of the Law, but not from the obedience, so farre forth as it is a patterne for our liues, and wee are bound in conscience to obserue the same, so neere as possibly all our indeauours can attaine vnto, wherein no man shall bee blamed of comming short of the marke, if his aime and leuell bee to hit it: So againe, wee are freed from Iewish Ceremonies, and not bound to *finish* them as they were a burden vnto vs, & onely a type of Christ, but where the Law tyes us to a holinesse and strictnesse of life, where it shewes vs what sinne is, and the deformitie of the same; or what is pertinent to saluation, wee are bound to obserue and make it a patterne for our liues, so then the Law not only driues vs to see our sinnes, but to acknowledge them, as 1. *Iohn* 1.9. *If wee acknowledge our sinnes, hee is iust and faithfull to forgiue vs our sinnes, and cleanse vs from all iniquitie.* There is then a necessitie of leading a holy life, for all such as looke for that blessednesse to come; this lesson the Law must teach, and direct vs and guide vs in the way; For as a man who hath a long iourney to goe, and onely hath a generall knowledge of the place where hee must rest and abide, had need of particular directions to bring him thither with more safetie and lesse perill and danger: So fareth it with vs in this world, wee can all say, wee must goe to heauen, but cannot leade a holy life which must bring vs thither, nor know wherein it consists, vnlesse the Lawe teach vs, and shew the way to practise those excellent rules demon-

Obiect. Answ.

1. *Iohn* 1.19.

Man in a iourney.

strated

ſtrated for the rule and ſquare of our life. Loe then you haue ſeene of what an excellent vſe the Law is, both to the man Regenerate and Vnregenerate: The next thing muſt bee to ſhew you the vſe of the Goſpell.

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LECT. II.

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fixed for the rule and figure of our life. Let then your
diligence of what an excellent vse the Law is, both to
the man Regenerate and Vnregenerate: The next
thing must be to shew you the vse of
the Gospell.

LECT. II.

Lect. II.

THE VSE OF THE Gospell.

Rom. 1.16.

For I am not ashamed of the Gospell of Christ, for it is the power of God vnto salvation, to every one that beleeveth, to the Iew first, and also to the Greeke.

WEE remembred you the last day, that to apply Christ vnto vs there must bee two workes; First a worke of the Law, secondly a worke of the Gospell, a worke of the Law to humble vs, and a worke of the Gospell to comfort vs, and to raise vs vp. Now because these two workes depend one vpon another, this is the order that the worke of the Law must alwayes goe before the worke of the Gospell: First, a man must be humbled by the Law, before hee bee fit to be comforted by the Gospell, and so whosoever thou bee, never looke to finde any true worke of the Gospell, till thou haue first felt the true worke of the Law, till thou hast beene humbled for thy sinnes, and searched thy owne estate by the bright shining lampe of the Law of God, never looke

that

that the Gospell will bring peace vnto thee vntill then,
Luk. 4 18. Christ himselfe saith, *Luk.* 4.18. that hee was sent, *For to preach the Gospell to the poore, that hee should heale the broken-hearted, that hee should Preach deliuerance to the Captiues, &c.* So that you see the Gospell must be published to the poore, to the broken-hearted, for till a man bee poore in spirit, broken-hearted for his sinnes, Christ is not sent to proclaime comfort vnto him. It is a ground in Law, *Quod ante sententiam datam non licet appellare*, a man may not appeale before sentence bee giuen, or that a man bee
Application. condemned in open Court, so there is no appealing vnto the court of the Gospell vntill hee bee condemned in the Court of the Law: thus the worke of the law still goeth before the worke of the Gospell. As wee see in nature that
Sicke man. a man must bee sicke, before hee bee healed, so before a man hath Christ to heale him, hee must be sicke, yea deadly sick of sinne, yea, of his owne sinne, and then Christ will come and put his body vpon his, and apply some plaister of his blood for curing of him. And so whatsoeuer thou bee, neuer looke for a worke of the Gospell, till first thou
Corrupt sore. hast felt the worke of the Law. If a man haue a corrupt and dangerous sore in his flesh, if hee would bee cured, or preuent the mischiefe of a gangrene, hee must prepare himselfe to endure both trouble, paines, and many other inconueniences, hee must first indure the lancing of it, then the cutting and squising out the filthy matter and corruption; then diuers corrasiues to cut out the Vlcer; and lastly, if need bee, searing and cauterising before the healing plaisters bee applyed; Euen so must a man doe in the healing of his sinnes; First, before hee obtaine a pardon, or be comforted with the hope of Redemption, the Law must take him in hand, search his frailtie and corruption, lance his sinnes, squise out the corruption of nature, make him roare and crye againe and againe with the smart of his wounds: and the gentle Cataplasmes of the Gospell, may be applyed, and the comforts of remission ministred vnto him from the Physitian and Surgion of our soules Christ

Iesus,

Iesus, and this is the worke of the Gospell. Now from the worke of the Gospell three things are to be found out:

1. *What the Gospell is.*
2. *What it workes in vs.*
3. *In what manner it workes.*

First then, the Gospell is, *That part of the word of God, which containeth a most happy and welcome message of two things:*

1. *That Mankinde is fully Redeemed by the death of Christ.*
2. *That all who will repent and beleeue shall be partakers of it.*

This is the happy and glad tydings of the Gospell, by which wee vnderstand, that there is deliuerance and Redemption by meanes of Christ: and that wee may know who be thus priuiledged; so that in the Gospell two things are to be considered;

1. *What is the benefite of the Gospell.*
2. *Vpon what Condition?*

Now the speciall and maine thing that is promised in the Gospell is, *Redemption*, that is, life and saluation by the meanes of Christ, this I say is the speciall worke of the Gospell. There are many comforts in the Gospell, many promises of God offered vnto vs: the conquest of sinne, death and hell, the forsaking of the world, but the speciall maine thing is Life, Saluation, and Redemption by Christ, as St. *Paul* brings it, *Rom.* 1.16. *For I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation, &c.* and 2. *Tim.* 1.10. hee sayes, *who hath abolished death, and brought life and immortalitie to light through the Gospell:* and *Act.* 6.10. sayes hee, *send for* Peter, *hee shall tell thee what thou oughtest to doe*; so that you see the speciall and the maine thing in the Gospell is Life and Saluation. *Rom.* 1.16. 2. *Tim.* 1.10. *Act.* 6.10.

This being so, two vses are so made of the Gospell, Vse 1.
First, *To see what euery man ought, or is required to doe by*

the

the Gospell, To renounce the world, and the vanities of life, and renew our estate by the benifite of Christs death, laying hold of him by Faith, whereby at last wee shall bee sure of our Redemtion which bringeth life and saluation:

1.*Thess* 4,18. as 1.*Thess*.4.18. the Apostle sayes, *Wherefore comfort your selues one another with these words*, What words? to bee exhorted to holinesse, innocencie, loue, labour, moderate mourning for the dead, to know the end of the Resurrection, all which and many other, are comprised in the Gospell, and tend to saluation. So 1.*Pet*.1.8. *Wee* (saith hee) *Reioyce with ioy vnspeakable and glorious, to bee in hope of eternall life*; So as I haue sayed, you see by this, the first vse wee may make of it, is to labour and indeauour for life euerlasting and saluation, neuer regarding the afflictions and troubles of this life, which endure not, and are not comparable vnto that crowne, such shall receiue who striue as they ought; For though there bee paine and trouble in the way, yet there is much comfort and peace at the end of the iourney. I make no question but the passing of the children of Israel through the Wildernesse into the land of *Canaan*, was a type of Celestial *Ierusalem*, for as they endured many troubles, wants, & distresses in that Wildernesse, famine, drought, heate, tedious and wearisome iourneys, not without repining and murmuring, before they came into the land of *Canaan*, yea, when they were ready to enter and take possession, there was warres, feare, Giants, Iron gates, and high walls in their way, &c. Euen so doe and must Gods children goe through the wildernesse of this world ere they come to heauen and life euerlasting, many afflictions, much sadnesse of heart, pouertie, scornes, despights, weaknesses, passions, repining and many murmurings against God himselfe, yet at last the promises of the Gospell, and hope of eternall life, makes their ioy glorious and vnspeakable, and they enter into this Celestiall *Canaan*, maugre all the opposition of principalities and powers, and all their spirituall enemies: whilest hope beares them vp, and they beleeue they shall haue a blessed issue of all

Wildernesse passage.

all their troubles and afflictions in the end. For as a man passing ouer a deepe and dangerous riuer into some delicate meadow full of varietie of good things, endureth all the stormes, and perillous blasts of winde, or threatning of the tempest, in hope of the possession of the pleasures of the place, so fareth it with such who meane to make vse of the Gospell: the hope of eternall life and saluation, must extinguish all feares of our dangerous passages in this world, and ouercome all difficulties for our better comming to heauen, and this bee said of the first vse, seeing life and saluation are thus proposed vnto vs by the Gospell of Iesus Christ. The other vse wee haue to make, or worke wee haue to doe, is to know how wee may compasse this; and what wee must practise to attaine it, in briefe this must bee done by Deepe water.

Faith and Repentance.

For the first of these, Faith is so excellent a thing, and so absolutely needfull to attaine the priuiledges of the Gospell, as without this wee can doe nothing: and vntill this be lost or weakened, wee are safe and comfortable in all estates. For, as though a man fall into the hands of theeues, although they rob and spoile him of all hee hath, yea, leaue him starke naked in a wildernesse to winde and weather, yet if they take not away his life, there is some hope of recouerie, and a man may bee restored againe to a former estate, and labour to get more wealth, so fareth it with Gods children in the wildernesse of this world, although they are robd, spoyled, and bereaued of earthly blessings, denied honour, riches, preferment; yea, left naked as it were in the Sunne, yet as long as faith remaines, and that they are constant in the beleefe of the promises of the Gospell, all other difficulties are ouercome by this grace, and life euerlasting which surmounteth all the rest, attained vnto at the last: how should euery one of vs then labour to pray for it, to nurse and entertaine this so excellent and profitable Man in feare.

Iewell of faith: to liue by it, stand by it, walke by it, and doe and suffer all things in faith (as our forefathers of blessed memorie) many of them haue done. The commendation thereof, with the many rare effects thereof is excellently set downe, *Heb.*11. all which being a depth beyond that compasse wee now intend to wade into: Wee will by your patience leaue to intreate of it now, and come to that wee especially intend, which is the second thing required of vs for the attaining of life and saluation through Iesus Christ, which is,

*Heb.*11.

Repentance.

2. *King.*5.3. *Naamans* Maide.

If you reade, 2. *King.*5.3. you shall finde what *Naamans* little maide said: *Would to God my Lord were with the Prophet that is in* Samaria, *hee would soone deliuer him of his leprosie:* so saith the Gospell vnto vs; Oh that you would come vnto Christ, seeke after him by a liuely faith and true repentance for your sinnes, hee would deliuer you from the threatning of the Law, and release you of those impossible conditions which there you are bound vnto; hee would conquer death and hell for your sake, and pay the ransome for your sinnes, and in the end by his Redemption bring you vnto life euerlasting. Thus must wee needs flie for refuge vnto the death and passion of Christ. I confesse that there is both life and death in the Law, as there is Saluation and Redemption in the Gospell; but the Law (as I said) bindes vs vnto conditions which wee can neuer performe, whereas the Gospell proposes life and saluation vpon mere easier tearmes, *Then doe and liue*; or *Doe not, and perish*; onely to beleeue and repent, and runne vnto Christ, and hee will heale vs of our leprosie.

This then is the difference betwixt the Law and Gospel; The Law proffers life and saluation vnto vs, if wee can keepe the Law and neuer sinne against God. The Gospell giues vs hope of Life and Saluation, though wee cannot performe

performe the Law, so wee beleeue and repent, which are farre easier conditions then actuall holinesse, tying vs strictly to the obseruation of the commandements according vnto the spirituall meaning of the same: so you see how the Gospell proffers vs life and saluation vpon farre more easie tearmes then the Law doth; which should make vs so much the more diligent to see into the mysteries of the Gospell, where so great priuiledges are granted vnto vs, and admire that depth of wisedome that hath thus tempered the seueritie of the Law towards vs, euen when death was in the pot.

Of this there be two vses.

First, *that euery Christian must indeauour to keepe himselfe from sinne*, to liue well, and labour in the practise of a holy life; But if hee fall and sinne by weaknesse and frailtie, and faile in his course and race running, then hee must flie vnto Iesus Christ; Beleeue the promises of the Gospell, bee of good comfort in the Redemption of his soule; and remember that which Saint *Paul* saith, *Rom.7. The good which I would doe, I doe not; and the euill which I would not doe, that doe I.* Vse 1. Rom.7.

Secondly, *That wee must take heed that wee liue not in notorious knowne sinne*, for the world is so full of wickednesse and impietie, that many dare say, what though I sinne thus and thus, yet by repentance I hope to bee saued. Yea, many grosse swearers, lyers, aduherers, and such like, can prophane godlinesse in this manner; I hope for all this to goe to heauen as well as the best, Christ said hee came to saue, not to destroy the world, and such like. But the true Christian onely hee may make a comfortable vse of the Gospell, and apply these speeches to the comfort of his soule, not the other. And therefore in the name of God let vs apply our selues vnto the search of these things now whilst it is called to day; and whilst the time of saluation endures: for if now we neglect our Vse 2.

time, though wee should giue a thousand worlds for it, wee cannot haue it here after this life. If a man come to the market and cheapen such things as hee hath need of, and yet will not goe to the price of them, he must returne without them; euen so, seeing wee heare at what price God hath set life and saluation, that they are not to bee purchased, but at the price of Faith and Repentance; and that God will not let them goe at a lower rate, let vs resolue that they will not bee gotten otherwise, so that if wee meane not to come to the price; or cannot come vnto Faith and Repentance, wee must bee content to goe home againe without Life and Saluation. And thus much generally for the conditions of the Gospell.

Market cheapning.

Now for the Particulars in Repentance, there are many worthy heads to be considered: as,

1. *The Necessitie of it*, wee cannot bee saued without it.
2. *The Order of it with other Graces.*
3. *The Nature of it.*
4. *The Causes of Repentance.*
5. *The Time of it.*
6. *The Practise of it.*
7. *The Lets of it.*
8. *The Cases of Repentance, &c.*
9. *Contraries vnto it.*
10. *Increase of it.*

I.
NECESSITIE OF Repentance.

First for the Necessitie thereof, *Repentance is such a necessary grace, as we must vtterly bee saued without it,* for there bee but two estates wherein euery man liuing may bee saued, the state of *Innocencie*, and the state of

Peni-

Penitencie, vnto which belongs the Grace of Faith. Now no man liuing euer after the fall of *Adam* can be ſaued in the ſtate of Innocencie, becauſe wee bee all ſinners and grieuous ſinners before the Maieſtie of God, ſo then hee that will bee ſaued muſt bee ſaued in the ſtate of *Penitencie.*

There bee but two pleas that any man can make when hee ſhall ſtand before God in feare of Iudgement. Either *Non peccaui Domine*, Lord I haue not ſinned: or *Domine peccaui*, Lord I haue ſinned, *Sed panitet peccaſſe*, it repents me that I haue ſinned and offended. Now no man liuing can ſtand before God in the ſtrength of this firſt plea, *Non peccaui*: Lord I haue not ſinned: For *Iam* 3.2. it is written in many things wee ſinne all, and 1. *Iohn* 1.8. *If wee ſay wee haue no ſinne wee deceiue our ſelues*: And *Salomon* in his prayer hath it thus, 2. *King.* 8.46. *if they ſinne againſt thee, for there is no man that ſinneth not.* So then, ſeeing no man liuing can lay hold on the former plea, *Non Peccaui*, let vs all lay hold on the latter, *Peccaui, ſed panitet peccaſſe*, we haue ſinned and offended, but it repents vs that wee haue ſo done. And thus wee ſee that Repentance is ſuch a ſauing grace, as no man liuing can bee ſaued without it, and the Scriptures alſo agree to this thing, *Act.* 11.18. *Then hath God alſo granted Repentance vnto life, &c.* whereby wee ſee that no man can come to life, but by Repentance, 2. *Pet.* 3.9. hee ſayes, *Not willing that any ſhould periſh, But that all ſhould come to Repentance*; ſo then if a man will not perſiſt in his ſinnes, the onely way is, to come to Repentance when God walleth him, 2. *Tim.* 2.25. hee ſayes to this purpoſe: *If God peradventure will giue them Repentance to the acknowledging of the truth*; by all which is apparant, that no man can come out of the ſnares of Death, but by Repentance, and ſo wee may conclude that Repentance is a neceſſarie Grace, without which we cannot come to life and Saluation. Of this there bee diuers

Iam. 3.2.
1. *Iohn* 1.8.
1. *King* 8.46.
Act. 11.18.
2. *Pet.* 3.9.
2. *Tim.* 2.25.

Vses.

Vse 1. First, seeing Repentance is such a necessarie Grace, *That wee renew our Repentance daily*, for so farre as a man is from Repentance, so farre hee is from the Grace of life. Now in Repentance wee must not take this libertie to suppose that some sober and sad thoughts (as wee tearme them) of Repentance will serue the turne: O what doe wee in such slight accounts, but euen cast away the saluation of our owne soules? For as we heare, Repentance is such a necessarie grace, that whosoeuer casts away Repentance, casts away the saluation of his owne soule. Wee reade *Ruth* 4.5.6. that when offer was made to the kinsman to redeeme the land, hee was contented till it came to the purchasing of *Ruth* the Moabitish woman at the hands of *Naomi*, then hee gaue ouer and resigned his interest to *Boaz*: euen so it is with a number of men, they would willingly come to heauen to purchase the field, that is, come to the happy estate of saluation and the kingdome of God, but they will not haue it at the hands of Repentance, they will not be humbled for their sinnes, they will not forsake the world, this is the reason why a number will lose eternall life, rather then forsake the pleasures of the world, and these sinfull vanities which continue so short a time: and produce nothing but bitternesse and vexation of minde in the end.

Ruth. 4.5,6.

Ruth.

Vse 2. A second vse is, that seeing Repentance is such a necessarie grace, without which none can be saued: *That all those who haue not already repented, must now repent, if they desire to come vnto God to bee saued*: and behold God in his glorie, or looke to stand justified before Christ: seeing that without this Repentance, there is no promise that doth belong vnto thee. Indeed, if a man care not for these things, saluation and eternall life, if hee doe not desire to be saued, to see God on his glorie, stand

before

before Chriſt, &c. then let him liue as hee liſt, and inioy the pleaſures of this world. But if hee care for theſe things, looke after the glorie of the life to come, deſire the benefite of Saluation, then let him repent, if hee haue not repented already, leſt it come too late, and a worſe thing befall him; for it is a dangerous thing to withſtand and let ſlip the fit ſeaſons of Repentance, when Gods extraordinarie calls and mercies inuite vs thereunto: and when hee inlightens the eyes to ſee better things. As *Act.* 17.30. the holy Ghoſt ſhewes: *And the times of this ignorance God wincked at, but now commandeth all men euery where to repent*; The meaning of this is, that howſoeuer hee did leſſe regard this in the times of Ignorance, when men tooke no care of theſe things, yet now that they know from the light of the Goſpell, what is to bee done, euery man muſt repent and come vnto God. It muſt be our care to prouoke our ſelues vnto Repentance for our ſinnes, to pray God that wee may bee healed and humbled, as wee ſhall heare hereafter. Euery ſinne that wee commit in this world muſt haue a Repentance, for if wee repent not here on earth, wee ſhall not repent either in Heauen or hell; And therefore ſeeing Repentance is ſo neceſſarie, let vs now repent, if wee haue not repented already: for delayes are dangerous, and repentance is not in our power; beſides that, diuers accidents may come which may hinder vs in this great worke of Grace. *Act.* 17.30.

A third vſe is, ſeeing Repentance is ſo neceſſarie a grace; *If a man haue not truly Repented, hee muſt ſeeke to mend it*; wee ſee in Nature, that if a bone be ſet awry, the Surgeon hath no way to helpe it, but to breake it againe, and to ſet it right: And euen ſo muſt a man doe by his Repentance; if hee haue not truly repented his ſinnes, hee muſt renew his Repentance, conceiue new griefe, ſhed freſh teares, and practiſe all the good Rules of Penitencie. Wee ſee in reaſon, if a man come to a great ditch to leape ouer, if hee miſſe his riſe, yet hee will goe backe Vſe 3. Bone awry. A Ditch.

backe againe and againe, and take his best aduantage, rather then hee will fall in the midst: Euen so must we doe, rather then fall into the midst of Hell, of eternall death, to be damned with the deuill and his angels; Wee must be contented to set vpon our Repentance againe and againe, goe choose and practise new griefe, sorrow and compunction, rather then to perish for euer.

II.
THE ORDER OF REPENTANCE with other Graces.

The second thing wee are to consider in the doctrine of Repentance, is, The Order of it compared with other Graces; For this I conceiue, that in order of Nature, *Faith is before Repentance, but ordinarily, Repentance shewes it selfe before Faith in the life of a Christian.*

Candle. Euen as when a candle is brought into a roome, the candle light first shewes it selfe before the candle come into the roome; though it bee true there was the candle before there was light: so it is with these two Graces, *Faith and Repentance*, first there must be Faith before there can bee Repentance, and yet commonly wee see the fruits of Repentance before wee can see the fruites of Faith. And so they are vsually so placed in the Scriptures, *Act.* 20.21. *Repentance towards God, and faith towards our Lord Iesus.* And *Heb.*6.1. saith hee; *Not laying againe the foundation of Repentance from dead workes, and of Faith towards God.*

Act. 20.21.

*Heb.*6.1.

Now that Faith is before Repentance in order of Grace, it is made probable by this one Reason, in stead of many. Repentance, as wee know, is a sanctified Grace of God; for no man can repent vnlesse hee hate sinne, and no man can hate sinne vnlesse hee be sanctified. But there can be no sanctified Graces in a Christian without Faith, *Heb.*11.6. *But without faith it is impossible to please God, for hee that commeth to God, must beleeue that hee is:*

Argument.

*Heb.*11.6.

and

and that hee is a rewarder of those who diligently seeke him. So then wee see that there can bee no Repentance without faith: and Faith in order of nature is before Repentance. So it may bee a generall comfort to a man, that howsoeuer hee doe not feele Faith in himselfe, yet hee may assure himselfe that hee hath Faith, if hee haue Repentance for his sinnes, and a desire to reforme himselfe, from a sorrow and shame, that hee hath thus long offended God; because there is no Repentance without Faith. Therefore be assured whosoeuer thou art, if there bee a Repentance and Humiliation for sinne, make no doubt of thy faith, (though (as I said) thou dost not feele it) seeing Faith goes before Repentance.

Now for the better consideration of this, wee must know, *The Difference betweene the workes of Faith and true Repentance.* First, the Act or worke of true Faith is generally to beleeue the promises of the Gospell, that all men who repent and beleeue shall bee saued. The second Act or worke of Faith is to beleeue that the promises bee proposed, but with a condition, If I my selfe can beleeue and repent, I shall bee saued. Now when a man hath this worke of Faith in himselfe, this makes him labour to repent his sinnes, to beleeue in Christ, and when hee hath repented and beleeued, then followes the great act of Faith, whereby a man beleeues, that his sinnes are pardoned, and his soule shall bee saued: and so *some acts of Faith goe before Repentance, and some follow after.*

1 Act of Faith.

2 Act of Faith.

3 Act of Faith.

Then, that Repentance shewes it selfe before Faith in the life of a Christian, is most euident and plaine. For first a man must needes bee humbled for his sinnes, hee must groane vnder the burden of them, and crie to heauen against them, before hee can lay hold by Faith, that they bee pardoned and remitted: So wee see *Dauid*, 2. *Sam.* 12. 13. hee was humbled for his sinne, before hee could perceiue and perswade himselfe that his sinne was

2. *Sam.* 12. 13.

pardoned, or receiue comfort. *I haue ſinned againſt the Lord*, and then follows, *The Lord alſo hath put away thy ſinne, thou ſhalt not die.* Many are the examples in the booke of God, where wee may ſee how the moſt part of the people of God were well and truly humbled by Repentance before Faith raiſed them. But here ſome may ſay, *How comes it to paſſe then that ſome haue beene comforted by Faith who were but ſlenderly if at all humbled by Repentance*, as wee ſee in *Lydia*, Act. 16. 14. *whoſe heart the Lord opened, that ſhee attended the things that were ſpoken?* And in the *Eunuch*, Act. 8. 39. of whom it it is ſaid preſently vpon his hearing of the word from the mouth of *Philip*, *And hee went on his way reioycing.*

Obiect.

Act. 16. 14.

Anſwer. I anſwer, this difference ariſeth of this; Firſt, in ſome there is apprehenſion of the oughneſſe of ſinne ſo much, as nothing can fixe their conceits and imaginations another way: in which caſe though comfort come, it cannot ſo ſoone make impreſſion. Secondly, ſome doe ſo exceedingly apprehend the Puniſhment due to ſinne, that though Promiſes come, pardon be proclaimed, yet they remaine heauy and lumpiſh ſtill, not being able to raiſe vp themſelues, and ſet their Faith aworke to beleeue ſo good newes; though they haue repented of their ſinnes. Where againe, in the other, Firſt, there is a ſtrong apprehenſion of the greater, which is the mercie of God beyond all, and a leſſer ſight of their owne ſinne, which makes their act of Faith ſo much the more eaſie. And ſecondly, there is in them a large apprehenſion of Gods offering of redemption in Chriſt, and ſaluation in his blood, which with good affection they receiue and ſoare comforted: So that the caſe is, according as it falleth out diuerſly in the Conuerſion of a ſinner; In whom there are two apprehenſions, firſt, apprehenſion of the greatneſſe and guiltineſſe of his ſinnes; Secondly, an apprehenſion of the mercy of God offering of Redemption and Reconciliation in the death of Chriſt. Now becauſe it falls out in the conuerſion of a ſinner, that ſometimes

hee

hee apprehends more ſtrongly the one, and ſometimes the other: that ſo accordingly is his ioy or ſorrow great or ſmall. And therefore if a man in his firſt conuerſion, haue a more ſtrong apprehenſion of his owne ſinnes, and all his thoughts is carried vpon the beholding of his miſeries and wofull eſtate, this makes him to lament and mourne bitterly, many a day together: but if at his firſt conuerſion, with a ſight of ſinne, a man behold ſuch an infinite ſea and depth of Gods mercies, as is farre beyond all his ſinnes: and the infinite merit of the death and ſufferings of the Sonne of God; Euen as Flakes of fire falling into the Ocean ſea, are quenched with the abundance of water: ſo all his ſinnes falling into the maine ſea and Ocean of Gods mercie in Chriſt, are all couered and put out: ſo as his heart is filled with ioy and gladneſſe as it fell out with *Lydia* and the *Eunuch*, *Act.* 8. and others.

Flakes of fire.

LECT. III.

Flakes of fire.

Lect. III.

III.

THE NATVRE OF Repentance.

ISAIAH. 1.16.

Wash yee, make you cleane, put away the Euill of your doings, from before mine eyes, Ceasse to doe euill, Learne to doe well, &c.

I Haue read in the stories of this time, that they which trauell into *Virginia* and *Guiana*, or among those sauage and desolate countries, carry a Tinderboxe with them, and when night comes they make a fire, or light vp a candle, to see where to sleepe and rest the more safely. Euen so God hath left vs his holy Word, to bee as a tinderboxe vnto vs, to strike fire and light vp a candle, to direct vs through the darke wildernesse of this world, so as they who will see the mercies of God, must Tinder-boxe.

muſt take the booke of God into their hands, and as by ſtriking of fire the traueller is the ſafer, and hath the meanes of light to direct how, and when to reſt, ſo muſt wee raiſe a light out of Gods word, to conuey vs home to heauen; Therefore of all other things, let vs take heed that wee doe not deſpiſe this kindneſſe and goodneſſe of the Lord, whoſe bountie leades vs vnto Repentance: of which I ſpake the laſt day. Firſt, wee haue heard the Neceſſitie of it, Secondly, the Order of it with other graces: and now in the third place, wee are to treate of *The Nature of Repentance*; and of this the rather, becauſe there is a kinde of Faith and Repentance which deceiues vs in their Nature, for there are a number of men and women, that haue a ſhew of Repentance, and thinke themſelues in a good eſtate, and well enough, when indeed they are not, and haue but a meere ſhadow of Grace, ſo that wee may not bee deceiued in a matter of ſuch moment and weight, I haue thought it good to make it knowne vnto you, what is the true Nature of Repentance.

But before I ſhew you the true nature thereof, I will
1 firſt refute the falſe account which the world hath of Repentance, ſome take Repentance to bee but *ſome ſorrow for ſinne*, ſo that when the hand of God is vpon him, or that hee lies ſicke, lame, or any way perplexed; if he then can vent ſome few ſighes, and ſay, *Lord haue mercy vpon mee a ſinner*: I am ſorry that I haue offended, he ſuppoſeth it is Repentance: but this *Ahab* did and more: this
2. *King.* 21, 27. *Iudas* did with publike confeſſion, yet neuer repented:
Math. 27. 3. ſo that if outward ſorrow for ſinne, or a ſad looke, or a ſigh or ſuch like were true Repentance, what Reprobate is there almoſt in the world, but doth this and many a day? Yea, ſuch as liue in groſſe and knowne ſinnes, can cric to God for mercie, and confeſſe their offences, and thinke they haue obtained a grace from God in ſo doing, feeling ſorry for their ſinnes, though yet they liue in knowne ſinnes, as I ſaid againſt their owne conſcience,

and

and continue presumptuously in their wickednesse; Yea, how many thousands are there who neuer obtained any grace or mercy at all to bee sorry for their sinnes? O how farre short are these men from Repentance! to thinke that a little sorrow for sinne is it.

Againe, *many thinke that the leaning of some notorious grosse sinne is Repentance, though the whole life bee still full of corruption and impietie.* No, no, they are deceiued, for a man may leaue his grosse sinnes, and yet neuer repent; yea, leaue them for a while, and yet returne to them againe: As you see how *Dauid* left his Adultery at the first, before God gaue him grace to repent, and desist a while from many sinnes after this: And yet was ouertaken againe foully in many things contriuing against *Uriah*. So then you see that a man may bee sorry for his sinne without repentance. 2 *Sam.* 11.

Againe, *some thinke that euery godly motion is Repentance*, so that if a man haue but a thought of God, and desire of Grace, by and by it is Repentance: But this *Herod* had, and did many things after *Iohn Baptists* preaching gladly: This *Agrippa* had, when hee told *Paul, Thou almost perswadest mee to bee a Christian.* Thus many attaine vnto good motions, and haue a minde as it were to true Repentance, and yet come farre short of it: these be the counterfeits of Repentance. 3 *Act.* 26.28.

Thus hauing heard Repentance what it is not? let vs see Affirmatiuely what it is: *It is an absolute change of the whole man in purpose of heart and turning him to God and godlinesse, from his former courses and wicked life:* So that it hath foure things in it; First, it is a change of a man. Secondly, it is a change of the whole man. Thirdly, it is such a change as turneth him in purpose of heart from all sinnes. Fourthly, such a change as turneth a man from all sinnes vnto God. Definition of Repentance.

First,

1

Rom. 12, 2.

First, *It is a change*, as wee may see *Rom.* 12. 2. *And bee not conformed to this world, but bee yee transformed by the renewing of your minde.* And therefore where there is no change from the former naturall estate, there can be no Repentance; As bring fire into a roome, and it will make a change in the roome; it will make it light and warme, and sweet, &c. Euen so if a man truly repent, it will make a change in his heart, in his life, in his cariage, speeches and conuersation. It will make a proud man humbled, a Couetous man to bee liberall, a Drunkard to bee sober and temperate; and an Adulterer to bee chaste; stubbornesse it will change into gentlenesse and affabilitie; to bee briefe, of impenitent, it will make one penitent: As St. *Paul* sayes of himselfe to *Timothie*, *I was a Blasphemer and a Persecuter*, but Lord thou shewest mercie, it is otherwise with mee now. So 1. *Pet.* hee sayes, *Wee were as sheepe gone astray, but now wee are turned vnto the sheepheard and Bishop of our soules.* Therefore though men speake well, yet is this no true Repentance, vnlesse they be changed & renewed in their mindes, and in their liues. Wee see *Ierem.* 3. 25. There the people spake well, for they said, *Thou art my God and the guide of my youth*, and yet the Lord complaines of them: *Wee lye downe in our shame, and our confusion couereth vs; for wee haue sinned, wee and our fathers from our youth, euen to this day.* So that Repentance is a change.

Fire.

2. Tim.

1. Pet.

Ier. 3. 25.

2

Secondly, Repentance is not onely a change, but also *It is a change of the whole man*, not in one part, but in all and euery part, of the iudgement, will and affections, of the inward and of the outward man wholly diffused. As when one puts wine into a glasse where water is, it runnes into euery part thereof, and transformeth it selfe through all the water. So is it with the grace of Repentance, it doth not rest in one part, but it transferres it selfe into euery part of a man, it changeth the iudgement; it changeth

Wine in a glasse.

changeth the will, it changeth the affections, it changeth euery faculty both outward and inward, in all the parts and powers of soule and body. Wherefore if a man be changed in one part and not in another, it is not Repentance.

I but *If a man must bee changed in euery part, then there is a perfection in our Repentance, it may bee perfect.* Obiection.

To this I answer. There is a double or twofold perfection, First, *Of all the parts* to haue them changed: Secondly, *There is a perfection in euery part*; as we see in a childe, there is all the parts of a man in it: as hands, armes, legges and so forth, but there is not perfection in those parts, it is not come to the full strength and growth: onely this is attained by degrees through the nourishment it takes: So it is in the worke of Repentance, this makes a change in euery part, so that euery part is perfect in the part, though euery part be not come to perfection. *Augustine* makes it plaine, saith hee, when a man hath had sickenesse, and is recouered againe, there is health in all the parts, although hee be not so perfectly recouered as to walke abroad, and haue not abilitie to doe this or that thing: and thus where there is true Repentance, there is a change in euery part, First, There is a change of the *Minde and Iudgement*, that whereas it did like well of sinne and approoue of it, and to say in defence thereof with *Ionas*, I did well to bee angry, I did well to sweare, I did well to lye, I did well to prophane the Sabboth, I did well to backbite my Neighbour, to deceiue and cozen, and such like. When Repentance comes, it changeth all so, that whereas before one did like well of sinne, now one doth quite dislike and distaste it, and is ready to fling the first stone at it. See this in *Dauid*, 2. *Sam.* 24. 14. hee thought hee had done well in causing to number the people. No body could haue perswaded him to the contrary: But when Repentance came, it made a change in his Iudgement, and made

Answer.

A childe.

Health.

The change Repentance workes.

In the Iudgement.

2. *Sam.* 24. 14.

made him confesse that *Hee had done very foolishly*. So *Paul* was of this minde, hee thought hee had done well in persecuting the Saints, and shutting them vp in Prison, in wasting and making a hauocke of the Church: doing of many things contrary to the Saints. But Repentance wrought a change in his iudgement: *Oh* (saith hee) *I did this ignorantly*: I did not know it was a sinne to doe so. Therefore where there is not a dislike of sin, but a delight in it, there is no true repentance; because Repentance so changes the iudgement, as it makes them
2. *King.* say with the Lepers, 2. *King.* *Wee doe not well to stay here so long, let vs goe and remoone, &c.* So Repentance will make men say, wee did not well to be angry, sweare, &c.

2 So likewise *True Repentance makes a change in the*
In the will. *Will, both in regard of sinnes past, as likewise in respect of*
1 *sinnes to come*: First, for sinnes past, the will is so set against them, that if they were now to bee done, they would not for a world doe them. What would *Dauid* haue giuen after his Repentance for his Adulterie and murder, that hee had neuer committed the same, yea any thing. What would not *Peter* haue giuen that hee had neuer denyed his Master? which made him shed so many teares. It is true, when sinne is once committed, all the powers in Heauen and Earth cannot vndoe it againe. Onely Repentance doth as much as may bee, to make sin no sinne in effect.

2 Secondly, *It makes a Change in regard of sinnes that are to come*, They would not doe any thing willingly that would offend God, or to grieue the holy Spirit: So
Iob. 40. 5. wee see in *Iob* 40. 5. *Once* (saith hee) *I haue spoken, but*
I will speake no more, yea twice, but I will proceed no fur-
1. *Pet.* 4. 3. *ther*, and 1. *Pet.* 4. 3 saith hee, *It is sufficient that we haue*
spent the time past after the lusts of the flesh: and *Paul,*
Rom. 7. *Rom.* 7. sayes, *The good that I would doe that I doe not: and the euill I would not doe, that doe I.* As if he would say, I would not grieue the spirit: I would not offend

God

God for a world, but my corruptions carry mee so vnto it, that I cannot choose: Therefore if there bee a willingnesse to sinne, there is no true repentance.

So likewise it makes a Change in the Affections. First, whereas formerly sinne was our ioy and delight; Now wee sorrow for it, and it is grieuous vnto vs. Secondly, whereas before wee committed sinne with boldnesse, now wee are ashamed of it. Thirdly, whereas before we loued it, now wee hate it: So that it is cleere that there is a change made in the affections thereby: first to instance, whereas at first wee tooke delight and ioyed to sinne: now such doe sorrow, mourne, and lament for it: as *Ierem.* 31. it is said, *I haue surely heard Ephraim lamenting, thou hast chastised mee and I was chastised.* And *Psal.* 6. *Dauid* confesses that hee did water his couch with teares. *Chrysostome* on this place sayes well; If so great a King did lament and weepe for his sinnes, so great a Prophet, and so holy a man did shed teares, and that not for an houre, but for a long time, not for a night, but many nights, not a drop or two, but he did water his bed with them: how much more ought wee to grieue and lament, and shed teares for our sinnes, that are a great many more. For the next, whereas before wee committed sinne with boldnesse, wee now become ashamed of it, and therefore if wee can sinne and not be ashamed of it, but beare it out with boldnesse of face, it is a signe our repentance is not true. By the contrarie, if when we haue committed sinne, wee are abashed and ashamed to looke any body in the face, so that wee could bee contented to liue in a Caue or a dungeon, or some such secret place, after the fact, it is a good signe, saying, The time hath beene when I was so brutish and sensuall, that I cou'd haue beene contented to haue committed sinne in the sight of the Sunne with boldnesse, but now I shame to thinke of it, if it bee thus with vs, it is a signe of true repentance. As *Ieremie* in the person of the faithfull

3 In the Affections.
1
2
3
Ierem. 31.
Psal. 6.

Ier. 3. 25. sayes, *Ieremy*, 3. 25. *I lye downe in confusion, and wee couer our selues with shame.* So the *Publican* was ashamed, and durst not lift vp his eyes to heauen, but hee smote Luke 8. 13. himselfe vpon the brest, and said, *The Lord bee mercifull to mee a sinner.* And lastly, whereas before wee tooke delight in sinne, now wee hate, detest, and abhorre it, whereas our delight was in the wayes of vanitie, and that the pleasures of sinne haue beene meate and drinke to vs, wee now begin to hate the delights of this life, euen as 2 Sam. 13 15. *Ammon*, 2. *Sam.* 13. 15. after hee had by inordinate Ammon. loue desired his sister *Thamar*; did hate her after so much Thamar. the more: So must wee deale with our best beloued sins, hate them as much or more, as euer wee formerly loued them. And therefore if so bee wee see in vs renewed and changed affections from that wee were, from euill to good, this is a signe of true Repentance, when such a change and alteration is wrought in our Inward Man.

2 Change in the outward man. Now, as *Repentance makes a change in the Inward man: so doth it in the Outward also in our Actions:* not onely renewing our heart, but our whole life, that whereas in the best part thereof, wee haue done seruice vnto sinne, it maketh vs now doe seruice vnto Christ; yea, that wee neuer thought to doe: as in the Parable of the Math. 21. 28. two sonnes: the one said, hee would not goe, yet after repentance hee went and did cleane contrary. So in the Mary Magdalen. historie of *Mary Magdalen*, O Lord? how were all her actions changed, when shee was changed by repentance, shee that was woont to sit in glorie at sumptuous Feasts and banquets, leaues all now to sit downe at Iesus feete vpon the ground: Shee that was woont to clip and kisse her louers with wanton imbraces, left all to kisse the feet of her Sauiour, shee that had curled her haire, and had dressed it with Pearle and costlinesse for wicked and intising purposes, let it now hang loosely about her face and head to be a towell to wipe the feete of Iesus, shee that had wandring eyes, and thought vpon nothing but

smiles

ſmiles and pleaſure, maketh them now a fountaine of teares to waſh her Sauiours feet. Her eares which were open to heare nothing but muſicke and filthy talke, now are ready to heare Chriſt ſpeaking vnto her: her feete which formerly carried her into vaine companie, are now the inſtruments to bring her into the houſe of God: and that tongue which before ſpake filthily, idly and looſely, is now imployed in the praiſes of God: and ſo forth for all her geſture and apparell, &c. O! what an alteration was here? what a change did Repentance worke, through ſoule and bodie in the inward & outward man. And thus muſt it worke vpon vs all, or elſe wee come not neere the nature of true Repentance. For true Repentance worketh vpon ſinners in the ſame manner: The hands now take vp a Bible, and with as great delight reade the word of God, as they before followed their ſports: the feete that carried the body to houſes of iniquitie, are now as ready to carry them to the houſe of Chriſt: the Eares that were woont to hearken to laſciuious talke, and bee taken with amorous loue-ſongs, are now attentiue to Sermons and the word of God. The eyes that were rouling about to meet with temptations, are now fixed on a Preacher, and haue a couenant made with them: In a word, the heart and affection that was fraughted with ſinfull and idle fancies and motions, are now full of holy meditations, and buſied with diuine exerciſes.

The third thing in the Nature of true Repentance is, 3
that wee muſt not onely bee changed in part, but wee muſt bee turned from all ſinne: as *Dauid* ſaith, *Pſal.* 119. *I haue refrained my feet from euery euill way: That I may keepe thy word*; ſo that if wee turne from one ſinne or from many ſinnes, and not from all and euery ſinne, it is not true repentance; *Ahab* and *Iudas* turned from one ſinne, but not from all: hee repented of betraying his Maſter, but not of his other ſinnes of couetouſneſſe, &c. therefore he fell into deſpaire. O but there is no man Obiect.

who liueth and sinneth not in some sinne or other: for
Iames. St. *Iames* sayes: *In many things wee sinne all.* Vnto which
1. Iohn. it is added, 1. *Iohn. If wee say that wee haue no sinne in*
vs, wee doe but deceiue our selues, and the truth is not in
Answer. *vs.* How then can wee turne from euery sinne? I answer,
We must turne away from all sinne, though all sinne doe
not turne away from vs: but is ready to catch hold of
and follow vs, so must wee deale with all sinne, as *Sa-*
1. Sam. *muel* did with *Saul. Samuel* resolued to depart and went
away from *Saul:* But *Saul* catcht hold of him and would
not let him goe: So must wee depart from all sinne, in re-
solution and indeauour, part company, turne backe, look
downe, and frowne vpon all: though it bee true that sin
will pull vs backe, catch and lay hold vpon vs, stay vs
against our will: this much is all wee can doe whilst wee
dwell in these houses of clay.

4. The fourth thing in the Nature of repentance is, That
wee must not onely turne vnto God, as the Prophet *Iere-*
mie hath it; *O Israel! If thou returne, returne vnto me,*
Obiection. *saith the Lord.* I but how should wee turne vnto God?
Answer. I answer, wee must not onely turne vnto God as our Sa-
uiour and our Redeemer, for so wee turne by faith, *but*
wee must turne to him as the guider and gouernour of our
liues. Because many are well contented to haue
God their Sauiour and Redeemer, who
reiect him for the guide and go-
uernour of their
liues.

LECT. 4.

Lect. IIII.

IIII.

THE CAVSES OF Repentance.

Act. 11.18.

When they heard these things they held their peace, and glorified God, saying, then hath God also vnto the Gentiles granted Repentance vnto life.

WEE shewed vnto you the last day the true Nature of Repentance, least any one should bee deceiued in a matter of so great moment, and thinke that hee hath this Grace, when indeed hee hath but a shew and shadow therof: wherin wee considered foure things; First, that Repentance was a change in a man, Secondly, that it was a change of the whole man. Thirdly, that it was such a change as made a man leaue and turne from all sinne. Fourthly, that it is such a change as turns a man from all sinne vnto God: As *Act.*26.20, it is said, *That they should Repent and turne to God, and doe actes meete for Repentance.* So that repentance is a turning vnto God. By sinne a man is auerted and turned away from

*Act.*26.20.

him, by Repentance a man turnes vnto God againe, as one willing to be gouerned and guided by him in all his courses: for vnlesse this bee, it can bee no true Repentance. The nature whereof is, as wee haue heard at large. It remaines in the next place that wee come to treate of *The causes of Repentance*, which are of three sorts.

1 Cause of Repentance.

For the first, *The principall efficient cause is God*, for it is God onely who can make vs repent, no man can worke it, wee cannot compasse it our selues, but God must worke it by the graces of his holy Spirit: as *Paul* hath it, 2. *Tim.* 2. 25. saith hee, *Proouing if God peraduenture will giue them repentance to the acknowledging of the truth*. Whereby hee proues that God onely is the giuer of Repentance, and no good duty can bee performed vnlesse God stirre a man vp vnto the same: So acknowledgeth the Church of the Greekes, *Act.* 11. 18. *Then hath God also to the Gentiles granted Repentance vnto life*. And *Deut.* 4. 29. it is there said, in *Moses* exhortation, *Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day*. So that God is the principall cause of Repentance.

2. *Tim.* 2. 25.

Act. 11. 28.

Deut. 4 29.

Physicke.

A number thinke that Repentance is a worke in a mans owne power, that it is like the Apothecaries Physick which a man may set in his window and take it as his stomacke serues him: So they thinke that Repentance may rest vpon a mans owne will; yea, many presume to say, that if they may haue but one houre to repent in before the day of death, it is as good as though they had had a whole yeare to thinke vpon it. But you see that Repentance is not in our power, it is a gift, a worke of God, so that wee cannot repent when wee will, but when God will: therefore it must bee our care to take repentance when God proffers it, and wills it. Looke in the story of *Esau*, *Heb.* 12. 17. hee once refused it, and sought it afterwards with teares, but could not obtaine

Heb. 12. 17.

his

his father to reuerſe the bleſſing: much leſſe could hee ſue to God for mercy. So then, take heed of deſpiſing Gods mercy, for if a man will not take repentance when God offers it, hee may ſeeke it; yea, ſeeke it with teares, and yet becauſe he deſpiſed and neglected it, when it was offered vnto him, hee may goe without it. Therefore take notice, that the ſpirit is willing to worke life in thee, and breed good motions; therefore doe thou take heed to cheriſh theſe good motions of repentance, holy thoughts and reſolutions, leſt when thou wouldeſt haue it, thou be refuſed.

The Papiſts who hold the doctrine of Free-will, ſay, P. P.
that if God make a motion of Repentance, it is in a mans owne power to repent, or not to repent, as if a man ſhould ſhew a horſe a bottle of Hay: that it is without Bottle of Hay.
doubt that by and by hee will runne after it; ſo ſay they, let God make but the motion, by and by, man by the power of his owne Free-will, will runne to imbrace it, but the truth is, ſuch is the eſtate of a ſinner; that hee is in a worſe eſtate then a beaſt. For to come to their owne compariſon of a Horſe and Hay. Firſt, hee muſt haue 1
eyes to ſee the Hay, for if hee ſee it not, he cannot be haſtie to runne after it, for *Cæca nulla cupido*. Secondly, he 2
muſt haue an appetite and ſtomacke to eate the Hay, which if hee haue not, hee will not bee haſtie to runne after it, or haue a deſire to eate it. Thirdly, beſides his 3
eyes and ſtomacke, hee muſt haue ſtrength and iollitie, or elſe hee will neuer riſe and runne after it, for although there bee eyes to ſee, and a deſire to bee ſatisfied, yet if there be no ſtrength to riſe and catch it, hee is neuer the better. Now ſay that all theſe three bee in a horſe, yet none of theſe are in a man, nor in a mans will, vntill God worke and fulfill them by his mightie power. For, firſt a man hath not eyes to ſee the good things of God, *Deut.* *Deut.* 29.3.
29.3. ſaith hee, *Yet the Lord hath not giuen you a heart to perceiue, and eyes to ſee, and eares to heare vnto this*

day. Secondly, man hath neither desire nor appetite till
Phil. 2,13. God worke it in him, as it is, *Phil.* 2.13. *For it is God which worketh in you both the will and the deed,* (or to will and to doe) of his good pleasure. Thirdly, though wee had eyes to see good things, and will to delight in them, yet haue wee no strength and power to performe
Iohn 15.5. them vntill God will: as *Iohn* 15.5. *For without mee you can doe nothing.* So then, this is the doctrine of Repentance, that if God worke not in a man these motions by his power, there is no repentance. Nay, we see God onely workes man vnto repentance by the power of his Spirit and Grace, so that hee is the first *Cause of Repentance.* Of which let this be

The Vse.

Vse 1. That because the Efficient cause of Repentance is
Iam. 1.5. God onely, wee must say (as St. *Iames* saith) *If any man lacke wisdome, let him aske of God that giueth vnto all men liberally, &c.* So let vs say of Repentance, if any man lacke repentance, let him aske it of God, and hee will giue it him. It is said of the Rocke, *Psal.* 78.20. *Behold hee smote the Rocke that the waters gushed out, and the streames ouerflowed, &c.* Euen so let vs pray God by the power of his Spirit, and grace to smite so hard vpon our rockie hearts, that by and by may gush out from vs floods of repentant teares.

Vse 2. Secondly, let vs learne to take God at his offer, or else at another time wee may goe without it, and hauing it, let vs stirre vp our selues to be thankfull to God for it.

2 Cause of Repentance. The *Second Cause of Repentance,* is called *The Instrumentall Cause:* and that is, the preaching of the Word as it is, *Luk.* 24.27. saith hee, *And that Repentance and remission of sinnes should bee preached in his Name amongst all Nations,* so that preaching is the Instrumentall

tall cause thereof, for though God giue Repentance (it being wrought by him in vs) yet hee doth it by meanes, wee must not thinke that God will open the Cloudes and come downe from heauen, and poure Repentance into our hearts, or drop it in vs, but hee hath ordained that wee shall get it by the preaching of the Word, for thereby wee are made partakers of the graces of his holy Spirit. Now consider there are two things to effect this, The Preaching of the Law, and the preaching of the Gospell, the first that a man may see his sinne, and the fearefull estate hee is in by the same: The second, that he may finde there is a remedie, and that it is not in himselfe. The Law prepares a man for Repentance, shewes him all his sinnes, and his damnable estate before; yea, it terrifies the conscience euen to the very flinging of him downe to hell: and though this be not an infallible signe of grace to be thus terrified and restrained, yet it is the occasion of it, because it helpes to prepare vs, and make vs willing to lay hold of Repentance as God workes in vs. As a man that makes choice of a tree to build with, Tree. first he cuts it downe with his axe, ere hee lay it flat vpon the ground, and when he hath done so, then hee applyes his line and tooles vnto lopping the boughes, and so hewes it, and squares it to make it the fitter for his worke. Euen so doth the Lord; first hee beates a man flat downe with the sentence of the Law and horrour of his sinne, and then hee lifts him vp and restores him with the promises of the Gospell: And whereas many thinke that it is a strange worke of God to deale thus with a man, and that when God doth deale thus, that man is in a wofull and lamentable estate: the truth is, that then the Law (from God) is a fitting and working a man, to bee fit for eternall life, and thus though the Law cannot bring a man to Repentance, yet it is a meanes of preparation: And then after this commeth the Gospell, as a powerfull instrument, and workes Faith and other Graces in vs by a diuine assistance.

The

The vse is,

Vse. Because then the preaching of the Word is thus a powerfull cause of Repentance, that wee make much of it and imbrace it, esteeming it a pretious Iewell of Gods Treasurie; yea, and to seeke and hunger for it by all meanes. If a man were grieuously sicke vpon his bed, and that it were told him that in such a ground, such a herbe did grow which applyed would quickly ridde him of all his paine and griefe; if hee had any meanes to come by it, sure hee would creepe thither vpon his hands and his feet to haue it, no paines would bee irkesome vnto him, so hee might recouer his health againe, euen so when a man is deadly sicke of sinne (as wee should all bee) and it shall bee told him that in the preaching of the Gospell, there is such a herbe of Grace, the Flower of Repentance, that will cure him of his sinne, and restore him to the life of glorie, I hope no man is so desperate and careleſse, that will neglect the hearing of it. Now what shall wee doe in this case, but as it were to creepe on our hands and knees, that is, to vse all meanes to attaine the same, and bee partakers of the benefites of the Gospell, that wee may bee saued: O! shall wee bee more carefull in such a case of our bodyes then of our soules?

Physicke.

3 Helping Causes of Repentance. Now besides these two Causes, that may bring vs vnto Repentance: there bee other three causes, which are called *Causæ adiuuantes*; Helping or furthering causes, because though they doe not worke Repentance in themselues, yet they doe exercise a man to the helping and furthering of this worke in him: I declare it by a similitude, when one would saw a Tree; three things are requisite vnto this worke. First, there must bee a saw which is the Instrument. Secondly, there must bee one to pull and moove the saw, to apply it to the Tree; which is the

Sawe.

Efficient

Efficient cause, Thirdly, there must bee a certaine oylie and liquide matter to make the Saw runne; which is *Causa adiuvans*: the Helping cause: which smoothes the Saw and makes it runne with ease: So it is in this great worke of Repentance: the Saw or Instrument to worke, is the preaching of the Gospell, which doth sawe and worke vpon the conscience, as the Instrument of God: and God himselfe is the effectuall puller or workeman to worke Repentance in vs. So that

Now the Helping Causes are especially three; 1. *The Mercie of God.* 2. *The Iudgements of God.* 3. *Our owne Considerations.*

The first furthering cause is, the *Mercies of God and the remembrance of them*, for when God puts vs in minde what hee hath done for vs, or wee our selues consider, what wee haue lost or hazarded, by reason of our sinnes, who cannot but relent and acknowledge the same? considering of Gods goodnesse: as it is *Rom.* 2. *What dost thou not know O man! that the bountifulnesse of God and his goodnesse leadeth thee to Repentance*: for looke how many mercies God doth bestow vpon vs, so many strong motiues they are vnto Repentance: So *Ierem.* 2. God shewing his former kindnesses vnto them, expostulateth the matter to bring them vnto Repentance and Confession, *Ezek.* 20. 43. the Lord shewes for the other, *And there shall you remember your wayes and all your doings wherein you haue beene defiled, and yet shall loathe your selues in your owne sight, &c.* and *Iob.* 35. 10. hee complaineth, that none remembred the mercies of God, and therefore they were not heard in their prayers, because they wanted faith to repent. To vrge the point yet more, that the mercies of God, moue much to Repentance, see *Luke* 5. when *Peter* saw the great draught of fishes, *Lord (saith hee) depart from me a sinfull man*: Thus Gods mercies did bring *Peter* to the acknowledgement of his sinnes. Euen so the mercies of God

1 Helping cause of Repentance

Rom. 2.

Ierem. 2.

Ezek. 20. 43.

Iob. 35. 10.

Luk. 5.

God ſhould bring vs to make this vſe of it, to bring vs to the conſideration of our ſinnes and to repent for them, and to loue the Lord for his goodneſſe, and for his mercy and fauour beſtowed vpon vs. If a wicked wife ſhould ſlip away from her husband, and commit many faults againſt him; If hee notwithſtanding ſend her loue tokens from time to time, this kindneſſe of her husband muſt needs bee a mighty meanes to drawe her backe againe in loue and obedience vnto him. Euen ſuch is the kindeneſſe and goodneſſe of God towards vs, that though wee ſlip and ſlide from him by our ſinnes, yet hee ſends to vs loue tokens, his mercies and his bleſſings euery day, from time to time to bring vs home by Repentance.

Wife.

2 Helping cauſe of Repentance.

The ſecond Helping or furthering Cauſe is: The Iudgements of God, this is a principall cauſe in furthering of our Repentance: as wee may ſee *Geneſis* 42.12. of *Ioſephs* brethren when they were in trouble, then they confeſſed their ſinnes being accuſed: *Nay, but to ſee the Nakedneſſe of the land you are come.* So the Prodigall ſonne when hee was in miſerie, then hee came home to his Father. So *Iſa.* 26.16. *Lord in trouble haue they viſited thee: they poured out a Prayer when thy Chaſtiſement was vpon them*: ſo the Lord doth mightily conuince them of ſinne: and neglecting his Iudgements, *I hearkned and heard, but they ſpake not aright, no man repented him of his wickedneſſe, ſaying, what haue I done? euery man turned to his courſe, as the horſe ruſheth to the battell.* and *Zephan.* 3.5. hee ſayes, *The iuſt Lord is in the midſt thereof, hee will not doe iniquitie, euery morning doth hee bring his Iudgements to light, but the vniuſt knoweth no ſhame.* So *Amos* 4. the Lord there complaines of this, that hee ſent his Iudgements from time to time, hee ſent mildewes and blaſtings, and many other iudgements, and yet he complaines, (*Yee returned not vnto mee.*) If a ſheepe goe aſtray from his ſheepheard out of

Gen. 42.12.

Luke 15.18.

Iſa. 26.16.

Ier. 8.6.

Zeph 3.5.

Amos 4.

A ſheepe.

the

the flocke, hee will ſet his dogge at him as if hee would kill him or worrie him, and yet hee hath no purpoſe to hurt him, but to driue him home to the fould againe, for when the ſheepe is come home, hee rates and calls off his dogge. So the Lord doth by vs, if wee goe aſtray and turne from his ſheepe-fold, then hee ſets his dogge at vs, as if hee would kill vs, the dogge of pouertie, or the dogge of lamenеſſe, or of blindeneſſe, or of ſickneſſe, or ſome croſſe, or ſome other iudgements, and yet hee hath no purpoſe to hurt vs, it is but onely to bring vs home vnto him; for if wee bee once brought home, hee calls off his dogge againe, and rates him, which is Gods end in all afflictions which hee from time to time ſendeth.

The third helping or furthering Cauſe is, our owne conſiderations: as *Pſal.* 119. *Dauid* ſaith, *I conſidered my wayes, and turned my feete to thy teſtimonie,:* So vntill wee come to conſider our owne wayes, wee can neuer turne vnto God. Now this conſideration muſt bee in foure things: Firſt, of the ſtrict account wee muſt giue vnto God at the day of Iudgement, for all thoſe ſinnes wee doe not repent of in this world. If wee repent, then the Lord will forgiue vs, but if wee doe not repent, bee aſſured wee muſt anſwer for our ſinnes, whereas vpon repentance, Chriſt will anſwer for vs, and wee may confidently put away the reaccount lying vpon Chriſt: vnto which the Apoſtle alludes, 2. *Cor.* 1. 5. *For as the ſufferings of Chriſt abound in vs, ſo our Conſolation alſo aboundeth through Chriſt.* Secondly, of the fearefull eſtate wherein wee liue vntill wee haue repented: not being the friends of God but heires of hell, not hauing intereſt in any promiſe: but liable to the Curſe of the Law, vpon which enſues death and torments. Which is the third thing: thoſe vnſpeakable tortures the ſoule for euer ſhall endure with the deuill and his angels

3 *Pſal.* 119.

1 2. *Cor.* 1. 5.

2

3

4 angels for euermore. Fourthly, the consideration of foure other things.

1 First, *The Necessitie of Repentance*, that it is such a necessarie grace that wee cannot bee saued without it, for there is but two wayes, either to Repent or else to perish,

A sicke man. For if a man were sicke, and a Physitian should come to him and temper for him such a Potion, which if hee did not take, hee could not choose but dye, one would thinke a man could not choose but take it, though it were against his stomacke: Euen so wee are all sicke of the disease of sinne, and the Lord hath tempered a Potion for vs to drinke, and hee telleth vs, if wee doe not take it, we shall not escape condemnation. Now this Potion, which the Lord hath tempered for vs, is Repentance, therefore wee must bee contented to take it though it bee against our stomacke.

2 The *Second* consideration is, *The vtilitie and profite wee haue by it*, for if wee repent God will forgiue vs, but if wee repent not, God will make vs answer for it at the great day of Iudgement: here is our choice, Repent and bee forgiuen, Repent not and perish: so the Lord promiseth Forgiuenesse vpon Repentance, *Isa.* 1.18. *Though your sinnes were red as scarlet, hee will make them white as snow, if you repent and obey*; that is, in Gods account it shall bee so.

Isa. 1.18.

3 The *Third* Consideration is: *The readinesse of God to receiue vs*; then hee will turne his frowning anger into louing fauour, his cursings into blessings, his iudgements into mercies; so soone as the Prodigall sonne came home to his Father, wee see how willing and how ready hee was to receiue him: So it is with euery sinner so soone as hee returneth home to God, the Lord is presently readie to receiue him, and to forgiue all that is past.

The

The *Fourth* is, *That one day wee ſhall dye, and know not how ſoone*, when, if wee die without Repentance, wee muſt be damned for euer. Therefore, this ſhould make vs repent and turne vnto God. I remember the meditation of a learned man: ſaith hee; The eſtate of a ſinner is like a man trauelling or going a iourney, and as hee went, hee fell into a pit full of ſnakes, toades and ſerpents, in the mouth of which pit there was a tree, a bough whereof (as hee fell) hee catcht hold of, and did hang thereby, at the roote whereof there was a leane and hunger-bitten beaſt, that euery day did gnaw to pull it downe, which beaſt is death: which ſeeing one day it will gnaw the roote in peeces, it ſhewes what need wee had of Repentance.

4

One in a iourney.

* * *

LECT. V.

LECT. V.

V.

THE TIME OF Repentance.

HEB. 4.7.

To day if you will heare his voice, harden not your hearts.

WEE ſpake the laſt day of the Cauſes of Repentance; Firſt of the Efficient Cauſe which is God. Secondly of the Inſtrumentall cauſe, which is the preaching of the Word, or the Goſpel. Thirdly of the Furthering or helping cauſes, which (I ſaid) was, The mercies of God, the Iudgements of God, our owne conſiderations.

Now the next thing wee are to ſpeake of is, *The Time of Repentance*, for it is in vaine to know what wee haue to doe, if wee deferre to doe it in due time, or take ex-

ception to the time, as you see the Iewes did, when they were called vpon to build the Temple after their returne from the captiuitie, *Hag.*1.2. *This people say the time is not come, the time that the Lords house should bee built:* So for vs to say, the time is not yet come wherein wee should repent: but if God tooke it ill, that they should put off the building of a materiall house, what will hee say vnto such as deny the building vp of their soules to life euerlasting? But such is the depraued nature of man, that when wee should seeke God and reforme our selues, wee take exception to the time, yea when wee are pressed vnto this dutie by a godly Minister, wee are readie to cry out with the deuills against Christ, *Math.*8.29. *Art thou come hither to torment vs before our time?* The reason of this delay is, because, if wee haue serious and sad thoughts of repentance, wee thinke and conceiue that we haue true repentance indeed. But wee must not so deceiue our selues to say, I haue thought so, I had a purpose to repent, and doe the duty, &c. But to come to *The time of Repentance*, it may be considered,

*Hag.*1.2. House. *Math.*8.29.

1. *Generally.*
2. *Particularly.*

1. In this life,

The Generall time of Repentance, is *the Time of this life*; for there is no repenting when a man is dead. Therfore here are two rules in the Generall. First, that this whole life is the time of Repentance. Secondly, that after death it is a worke cannot be done. Therefore let no man presume of further mercy then he is able to call for, which is in the time of this life. All the Scripture is cleere for this: as *Iohn* 9.4. *I must worke the worke of him that sent mee, while it is day, the night commeth when no man can worke.* So *Gal.*6.20. *As wee haue therefore opportunitie, let vs doe good vnto all,* and *Eccles.* 9.10. *Whatsoeuer thy hand findeth to doe, doe it with thy might, for there is no worke or deuice, nor knowledge, nor wisedome in the graue whither thou goest*; and this wee see that as the time of doing good is in this life, so is the time of Repen-

*Iohn.*9.4. *Gal.*6.20. *Eccles.*9.10.

tance

rance, and as wee can doe nothing being dead, no more can wee repent being dead. For this purpose *Ieremie* reasoneth with the people, *Giue glorie to the Lord your God, before hee cause darkenesse, and before your feet stumble vpon the darke mountaines.* And *Dauid* saith, *Psal. 39. vlt. O spare mee that I may recouer strength, before I goe hence and bee no more:* So then if wee haue any thing to doe, doe it with all thy might; if thou haue to repent, repent earnestly; if thou haue to pray, pray feruently: if thou haue to heare, heare diligently: if thou haue to giue, giue cheerefully, for when thou art in the graue, all opportunitie is gone, all time is taken away. I remember a pretty meditation of a learned man, saith he; As long as a murtherer is in the way to the Iudgement seate, hee may make friends to compasse the matter, but if the Iudge haue giuen sentence and hee bee condemned, then hee may looke for the hangman, for the sword, and for the halter, and for the darke dungeon. Euen so as long as wee are in the way to the Iudgement, that is, as long as wee are in this life, wee may labour to compasse the matter, wee may make friends with God, but if once wee be dead and the sentence haue passed, wee may looke for the diuell and hell to seaze vpon vs, and therefore (saith hee) *my good brethren, let not the time of your life passe without Repentance,* for death will come, and the iudgement will come: therefore grieue and sorrow, mourne and lament, whilst you haue time and liue here.

Ier. 13, 16.

Chrysost. on Ps. 19, *vide.*

Murderer.

It is true indeed, that all the wicked in Hell shall repent euery veine in their hearts, when they shall see what styes and stables they haue made of their bodies, by their sinnes of Idolatrie, Adulterie, Drunkennesse, Swearing and prophanenesse, they shall mourne and lament, and waile for it: but they shall haue no benefite or profite thereby, for this bond of Repentance shall be *Afflictiue* and *Pœnall*, it shall bee to their further increase of torment: therefore if wee would haue comfort by Repen-

tance, wee must repent betimes in this life, for it is better to sorrow and mourne here where wee may haue comfort, then hereafter, when we can haue none. In worldly businesse, either planting, building, or purchasing, we make haste whilst wee liue to see all things done betimes, and settled during our liues, nay, wee thinke it will not bee so well done, as when wee our selues ouersee it: And shall wee not much more regard the preparing and fitting of our selues for Heauen, which cannot bee done vnlesse wee faithfully repent in the time of this life so, as it was commanded to *Hezekiah*, to settle his house in order, for hee should die: so are wee pressed to the duty of Repentance, before wee die, that in our life, our soules may bee prepared for Heauen. Is it not then high time for all wicked men to prepare themselues to Repentance in this life, considering all hope is debarred them after death?

Hezekiah.

Now there be diuers Reasons why this is so that Repentance must not be put off.

1 First, *Because the delaying and putting off of Repentance is dangerous.*

2 Secondly, *Because the true time of Repentance is, to begin as soone as wee can*, and the sooner the better, a man cannot begin to repent him too soone of his sinnes, because hee cannot leaue and forsake his sinnes too soone, this is vrged by the wise man, *Eccles.* 12. 1. *Remember thy Creator now in the dayes of thy youth, while the euill dayes come not, nor the yeares draw nigh, when thou shalt say, I haue no pleasure in them*, For then wee will bee vnfit, and many inconueniences depend vpon decrepidnesse, for such may be the distemper of the bodie, that the minde will haue small rest, and lesse list to make a sacrifice. Therefore begin as soone as may bee in the youth and strength of thy body, and as *Abraham* rose vp early in the morning to sacrifice vnto God, so rise thou vp early,

Eccles. 12. 1.

Abraham rising.

early, and begin betimes to repent thee of thy sinnes: taking home the Apostles exhortation, *Heb.* 3. 13. *Whilest it is called to day, if yee will heare his voice, harden not your hearts, &c.* As a man that hath a long iourney to goe will rise vp early in the morning, and prepare himselfe, so must wee remember that wee haue a long iourney to goe when wee goe to Heauen, yea so long, as wee shall neuer returne againe, how had wee need then to prepare our selues to Repentance, and begin betimes, considering wee cannot come thither without it. But more distinctly, *Heb.* 3. 15. Long iourney.

There bee fiue maine Reasons to mooue vs to speedy Repentance.

The first is, *Because early Repentance is more certaine and sure, then that which is deferred,* for wee know not if God will grant vs time, or not, to repent hereafter. Wee that are in the Church to day, may be in our graues to morrow; and though hee doe giue vs time, wee know not whether hee will giue vs the meanes or grace to repent, and if hee doe giue vs the meanes, wee doe not know whether hee will blesse the meanes vnto vs. Therefore it is good for vs to repent whilst it is to day, whilst it is offered vs. This was it which made *Isaac* resolue to blesse his children betimes, *Genes.* 27. 3. *Behold now I am old, and know not the day of my death*; so because wee know not the day of our death, how soone we shall leaue the world, and lay downe our heads in the dust, it is good for vs to begin betimes, and leaue a blessing vpon our soules before wee die. *Augustine* saith well, hee that promised to forgiue thee if thou repent, did not promise thee that thou shouldst liue till to morrow: It is true God hath promised, that hee shall not die that doth repent him of his sinnes, and that in many places of Scripture. Now if wee will consider how iust God is in his

1 Reason to Repent betimes. *Gen.* 27. 3. *Augustine.*

his promiſes, and faithfull in his performances, who would not repent; but remember withall that theſe promiſes are neither made or auailable vnto any, but vnto ſuch as Repent.

2 Reaſon to Repent betimes.

Secondly, *Beeauſe early Repentance is more fruitfull then late*, for though late repentance may bee true, yet commonly it is not ſo fruitfull, comfortable, nor accompanied with ſo many graces as that which is early, the *Theefe* vpon the Croſſe, had late Repentance, and yet it was true and ſufficient for the ſaluation of his ſoule, but it was not accompanied with ſo many graces, nor brought that glorie to God as it might haue done being more early. Again, *Paul* was conuerted, and repented betimes, and we know how abundantly he was ſtored with graces, and brought glorie to God, and comfort to the people of God.

Matth.

Act. 9.

Vſes.

Vſe 1. It is for the ſicke to remember this in their health, and to prouide betimes, becauſe a man hath not power ouer himſelfe to doe any good in his beſt health and memorie, much leſſe when any impediments and hinderances come: when a man doth repent on his deathbed, it may bee the Lord will bee mercifull, but yet let vs deale more faithfully with our ſoules, then to truſt or preſume vpon that, remembring that early Deuotion is moſt fruitfull. Indeed if a man forſake ſinne in the ſtrength of his body, and repent, God hath the greater glorie in the Conuerſion, though affliction worke it. Of the ſtorie of the Prodigall, *Luk.* 15. what ſweet paſſages are there for timely repentances, and to perſonate a mercifull God, by a wiſe and mercifull Father, let the world ſay what it can, and men iudge as they liſt, hee that ſuppoſeth himſelfe moſt righteous muſt repent, as it is in Chriſts inuective againſt the too forward Iewes, *Luke* 13.5. *Nay, but*

Luke 15.

Luke 13.5.

except

except yee Repent, yee ſhall all likewiſe periſh.

A third reaſon is, *Becauſe early Repentance is the more eaſie*; For the longer wee goe on and liue in ſinne, the harder is will bee to repent, if thou findeſt it hard to day, it will bee harder to morrow, and if it bee hard this weeke, it will bee more difficult the next, and if it be hard this yeare, it will bee much more difficult the next: Therefore God makes no limitation, but ſayes plainely, *Heb.*3.13. *To day, leſt any of you bee hardened through the deceitfulneſſe of ſinne*, and *ver.*15. *To day if you will heare his voice, then harden not your hearts, &c.* I remember the ſaying of a learned man, if preſently after a great raine it be hard to get ouer a riuer, then it will bee much harder at noone, and worſe at night, when all the ſtreames are come into one courſe and current. Euen ſo, if it be hard to repent preſently after a ſinne committed; It will be harder when one hath committed twentie ſins, much more when he hath committed thouſands of ſins, when all the ſinnes of his life come to one courſe or current, therefore timely repentance is the eaſier. 3 It is the more eaſie. High Riuer.

The fourth is, *Becauſe the longer wee ly in our ſinnes vnrepented of, the more ſowre and harſh they will bee:* For the meaſure of our Repentance muſt in ſome ſort be proportionable vnto the meaſure of our ſinnes; If our ſinnes bee great, our repentance muſt alſo be great; and if our ſinnes bee ſmall, our repentance may bee the leſſer; for the more ſinnes bee committed, the more ſorrow, griefe & tears, there muſt be in our repentance for them, as wee ſee in nature, the ſtronger the ſickneſſe is, ſo much the ſtronger muſt the phyſicke bee. The Iewes did temper for Chriſt a bitter Cup to drinke, but by our ſinnes wee haue tempered a cup for our ſelues to drinke: for euery ſinne wee commit, is as a drop of poyſon to make this cuppe ſo much the more bitter vnto vs, wee ſee by experience, that if a man breake a legge or an arme, the longer it remaines vnſet, the worſe it is to bee ioyned, ſo 4 Late Repentance attended with the more ſowreneſſe. Sickneſſe. Bitter Cup. Legge broken

the longer wee liue without Repentance, the worse it will be to repent: therefore the best is to crie vnto God betimes: *When our heart is ouerwhelmed.* As in diseases the physicke is alwayes tempered to the strength of the diseased, but the longer it is deferred, the more dangerous is the cure: So it is with vs for our sinnes, wee must haue the Physicke of Repentance cure vs, according to the measure of our sinnes, as I haue shewed. If a man haue made himselfe a great burden to carry, and should assay it on his backe, and so hee findes it vneasie, and to presse him very much, if he should then throw it downe and put a great deale more vnto it, and then begin to lift it againe, but vpon the second tryall finding it heauier then before, if hee should fall in a great rage, till hee adde twice as much strength and labour to carry it the lighter; would wee not thinke such a one foolish, thus wilfully to increase his burden? so is it with the children of this world; because they finde Repentance somewhat vneasie at first, they cast it from them, and by that time they come againe (hauing added more sinnes, and made their burden heauier) they are compelled to their greater sorrow and greater Repentance, to wrastle with so grieuous a burden, at a wondrous great disaduantage.

Psal. 139. Physicke.

Great Burden.

5. It is more pleasing.

The *Fifth* Reason why early Repentanc is better then late, is: *Because it is more pleasing vnto God:* for hee for the most part reckoneth more of an old disciple then of a new. As wee see in experience, vsually one will make more account of an old seruant then of a new, hee will commit more trust to him, and bee more familiar with him. Euen so the Lord makes more reckoning of an old Disciple, then of a new, wherefore by all these reasons wee may see, that early Repentance is better then late. And therefore now let vs doe as it is said, 1. *Chron.* 22. 16. *Arise therefore and bee doing, the Lord will be with thee:* So seeing wee haue so many sinnes to repent vs of, and that God must haue the temple of our soules new built,

Old seruant.

1. *Chron.* 22 16

and

and re-edified; let vs vp betimes, and be doing with our Repentance. As *Pro.*3.28. *Say not vnto thy neighbour goe and come againe to morrow: but giue when thou haſt it by thee*; So ſay not vnto God, when he offers thee Repentance, goe and come againe; I will liſten to this another time, but liſten while it is time, and refuſe not mercie when it is ſo neere thee. Wee ſee that in the practiſe of men, they cannot indure to bee put off from day to day in thoſe things they deſire to haue, but they will take it as an iniurie done vnto them: So the Lord takes it as a great iniurie and wrong done vnto him, when men put off their repentance from day to day. *Pro,*3.28. Putting off.

The common courſe of the world is to deferre Repentance vnto the day of death, thinking that to be the fitteſt time for it: But ſuch are deceiued, for of all other times this is the worſt for it, and that becauſe of two impediments:

1. *One in Nature.*
2. *The other in Grace.*

The firſt impediment in Nature is, *The Dolour and paine wherein the partie at that time is*, for when paines bee vpon a man, how vnfit is he then to repent; when it is tedious and irkſome to ſpeake or heare any noyſe; O how vnfit is a man then to ſet all his ſinnes in order before him, to ſorrow and mourne for them, and that hee hath offended, by them, ſo gratious and good a God? In this caſe, it befalls vnto many at ſuch times, as it did with the Iſraelites, *Exod.*6.9. *Moſes* told them, that the Lord would bring them out of *Egypt*, that hee would take away the burdens from their ſhoulders, and that hee would bring them into the land of *Canaan*, which hee had ſworne vnto their Fathers, to giue vnto them: But the text ſhewes, *That they did not hearken vnto* Moſes, *for the anguiſh of ſpirit, and becauſe of the cruell bondage they were in.* So for the moſt part when paines and ſickneſſe are vpon one, hee is not fit, to liſten vnto any good counſell 1 Impediment at the houre of death. Iſraelites, *Exod.*6.9.

counſell or admonition, that any one can bring him be it neuer ſo comfortable vnto others; therefore the time of death, is a moſt vnfit time for the beginning of Repentance.

2 Impediment at the houre of Death.

Secondly, *Becauſe the time of death to a naturall man* (vntill hee hath repented) *is of all other times the moſt terrible and fearfull:* Vntill hee haue obtained the aſſurance of the forgiueneſſe of ſinnes, and that heauen and happineſſe belongs vnto him. If a Phyſitian ſhould come to take away a legge or an arme from a man, what a fearfull thing would it bee? how much more fearefull to a naturall man is death, which comes not to take away a legge or an arme onely, but to rent body and ſoule aſunder, to bee at laſt tormented for euer? So that when death comes with ſo dolefull an errand to ſeperate two old friends, this time muſt needs bee a moſt vndiſpoſed ſeaſon to repent in.

Phiſitian.

3 Impediment at death. A Candle.

Thirdly, *Becauſe of worldly Cogitations*, as the diſpoſing of wife and children, houſe and lands, and other goods, all theſe muſt needs hinder the motions of Repentance. As if a man haue a candle lighted in a Mine vnder the earth, if it bee neere or vnder a dampe, this will come, and put out the candle; So when in the time of ſickneſſe there is a candle lighted of good motions and meditations of Repentance: then theſe new mutinous cogitations enter in, to thinke what ſhall become of wife and children, this and that friend, and how to beſtow our goods: theſe like a dampe extinguiſh the good thoughts of Repentance.

4 Impediment in our death. *Pro.* 1.

The fourth is, *That God then ordinarily puniſhes our neglect of this duty in our health, with hardneſſe of heart on our death-beds:* As it is *Pro.* 1. Becauſe hee called then to vs, and wee would not anſwer: therefore we call vnto him, and he will not anſwer vs, euen when our feares come

come like a whirlewinde, and our desolation posteth vpon vs. O saith Christ to *Ierusalem*; *Would to God thou hadst knowne in this thy day the things which belong vnto thy peace; but now they are hid from thine eyes: Worke* (saith our Sauiour to the Iewes) *whilst it is called to day, for the night commeth in which no man can worke*: So that this night time of sicknesse, is of all times the most vnfit to repent in; when God may iustly leaue vs comfortlesse, because wee would not ere that time hearken to the words of instruction, and walke in new obedience. *Math.23.vlt.* *Iohn 8.*

2 2

The Impediments of Grace

Impediments in Grace.

At that time may bee these; First, *God may deny vs the meanes to worke Faith and Repentance in vs*; our comforters and helpers then shall be silent, tongue-tyed or absent, when wee most wish, desire, and languish for comfort and helpe: then one of a thousand may be denyed vs. 1

Secondly, *Though hee doe giue vs meanes, yet it may bee hee will not blesse them, or make them powerfull and effectuall vnto vs.* And though hee doe blesse the means, yet our comfort shall then be the lesser, for ordinarily hee doth more blesse the publike, then the priuate meanes vnto vs: wherefore of all times, the time of death is the most vnable for Repentance, and the worst, wherefore now O yee my hearers! let my counsell this day bee acceptable in your eyes and eares: *Remember now your Creator in the dayes of your youth, health and strength*: the sooner it is done, the better, easier, and more comfortable will your life and death bee: doe therefore in this, as *Abraham* did when hee sacrificed *Isaac*, he rose vp early in the morning; so wee should rise vp early in the morning of our age and youth to offer vp our selues, our soules and bodies vnto God, as a liuing sacrifice: our *Isaac* must at one time or other bee sacrificed: therefore 2 *Eccles.12,1.* *Genes. Abraham.*

let

let vs repent, and bewaile our ſinnes betimes: for it is a ſpeciall point of prudence, to doe that betimes which muſt needs be done. Thus of the Generall.

Now for the Particular Time of Repentance, there bee ſixe things Conſiderable.

1 The firſt is, *When a man hath committed any new ſinne,* then is a ſpeciall time for him to renew his Repentance, as hee hath renewed his ſinne. So *Dauid* did, 2. *Sam.* 24. 10. where it is recorded, that *Dauids heart ſmote him after that hee had numbred the People.* Thus by and by hee renewed his Repentance, after that hee had confeſſed and ſeene his ſinne. So *Peter, Math.* 26. 73. It is written of him, that after he had remembred the words of Chriſt, *Hee went out and wept bitterly.* Thus euery new act of ſinne muſt haue a new act of Repentance, as I haue ſaid.

2. *Sam.* 24. 10.

Math. 26 73.

Arme out of ioynt. If a man haue an arme or a legge out of ioynt, he can neuer be quiet vntill it bee ſet and put in order againe; ſo ſhould it bee in our committing of ſinne: for becauſe euery ſinne ſetteth the ſoule out of ioynt, wee ſhould neuer be quiet vntill Repentance haue put all in frame againe.

Candle. Weeſee by experience, that if a candle be blowne out, if a man by and by runne to the fire with it, the ſooner he comes, the eaſier it will be lighted againe and the ſooner: and the longer hee tarries, the longer it will bee ere it take fire; euen ſo when a man falls into any ſinne, the ſooner hee repents of it, the more eaſie and better it will be for him, and the longer hee deferres his Repentance, the harder it will be for him to bring his heart to the duty. Therefore it will be beſt for vs, to take the beſt courſes which may bring vs vnto ſaluation, no ſooner to haue ſinned, but preſently thereupon alſo to renew our Repentance: As the wiſe mans counſell is, *My ſonne if thou haſt ſinned, deferre not thy Repentance.*

Prou.

Secondly,

Secondly, it is a ſpeciall time of Repentance, *When any iudgement of God, either publike or priuate falls vpon vs*; as the Prophet ſhewes, *Iſa.26.16. Lord in trouble haue they viſited thee, they poured out a prayer when thy chaſtening was vpon them.* So *Lament.*3.40. ſaith the Church, *Let vs ſearch and try our wayes, and turne vnto the Lord.* When God ſends ſickneſſe, blindneſſe, or lameneſſe, loſſe in our goods friends, reputation, preferment, or ſuch like, then is a ſpeciall time to repent vs of our ſinnes. For it is a ſure thing that the iudgements of God come by reaſon of our ſinnes, and ſo queſtionleſſe God will renew his iudgements, if wee renew our ſinnes; which cannot be remooued but by Repentance. If a mans houſe be on fire, he will carry out his Flaxe and Towe, Wood and Straw, with euery thing elſe which is fit and likely to augment the fire: and then doth hee cry for helpe and poure on water to quench it; euen ſo becauſe our ſinnes doe nouriſh the fire of Gods wrath, and will conſume our ſoules, if wee doe not carry them out of ſight by repentance, therefore we ſhould ſet about this worke: and take away all that matter which may increaſe the fire of Gods vengeance vpon vs: which is to put away our ſinnes by repentance; as wee ſee *Deut.*9.20. *Moſes* did, for thus he records it; *And the Lord was very angry with* Aaron *to haue deſtroyed him: and I prayed for* Aaron *the ſame time.* Here you ſee how a iudgement was remooued by *Aarons* repentance, and *Moyſes* prayer. Wee ſee if the Kings Writs be out againſt a man to attach him, Bayliffs and Sherifes lying in wait for him in euery corner to arreſt him: ſuch a man will preſently labour to compaſſe the matter, and bring it to agreement for feare of impriſonment: So when the Writs of God are out againſt vs, and his Iudgements like Sergeants and Bayliffes dogge vs in euery corner: what ſhould we doe in this caſe? but labour to compaſſe the matter betimes, to bee wiſer for our ſoules and immortalitie, then they are for a little temporall puniſhment in this life: and to make a good vſe of

2

*Iſa.*26.16.

*Lam.*3.40.

Houſe on fire.

*Deut.*9.20.

Kings Writs.

Gods

Gods iudgements vpon others: the omission whereof, made the Spirit of God complaine thus, *Reuel.*9.20. *And the remnant of the people which were not killed by these plagues, repented not of the workes of their hands*, where the Lord complaineth of them, that they had no regard to his iudgements. So *Amos* 4.6. *And I also haue giuen you cleannesse of teeth in all your cities, and want of bread in all your places, yet haue yee not returned vnto mee, saith the Lord.* The like we haue, *Ier.*5.3. *Thou hast striken them, but they haue not grieued, thou hast consumed them, but they haue refused to receiue correction, &c.* So that by these places you see, it is a speciall time for vs to call vpon God when his hand is vpon vs, and wee see apparantly, that our sinnes doe pull his iudgements neerer and neerer vs.

Reuel,9.20.

Amos 4.6.

*Ier.*5.3.

3 Thirdly, *When God affoords vs any speciall meanes, then hee lookes for speciall actions and affections, in turning towards him:* as at the comming of *Iohn Baptist*, *Math.*3.10. *And now also the axe is layed vnto the roote of the tree:* before the axe of God was layed to the boughes and branches, but now to the very roote, at which time there is no remedie, but that *Euery tree which bringeth not forth good fruit, must be hewen down and cast into the fire.* So it is said, *Act.*17.30. *And the times of this ignorance God winked at, but now hee commandeth all men euery where to repent*; So that when God sends speciall meanes, this is a speciall time of Repentance. Ships that haue lyen long in the harbour, yet as soone as the winde blowes, by and by they set forward to their intended iourney, as it is said, *Act.*27.13. *And when the south-winde blew softly (supposing that they had obtained their purpose) they loosed thence.* Euen so should we doe, when we haue lyen long in the harbour of sinne, done little good in Religion, or to the Church of God, yet when the winde blowes, when God offers gratious and good meanes, when we haue so faire an opportunitie, we should

*Math.*3.10.

*Act.*17.30.

Ships.

*Act.*27.13.

lay

lay hold vpon the good things that be for our ſaluation. So that this muſt needs be a fearefull abuſe of Gods kindneſſe and goodneſſe; that when it is a ſpeciall time of Repentance: through our corruptions wee make it a ſpeciall time of wantonneſſe and vncleanneſſe, and wee are ſo farre from being the better for all our ſpeciall meanes, that wee become worſe and worſe: and ſo bring iudgement vpon vs. Our Sauiour Chriſt *Math.* 11. doth vpbraid thoſe Cities wherein hee had done moſt of his great workes, becauſe for all this they had not repented them of their ſins, where he tells them *That it ſhall be eaſier for* Sodome *and for* Gomorrah *in the day of Iudgement, then for them*: So if wee doe not profite by the preaching of the Word, and the good meanes which are amongſt vs at this day: the eſtate of *Sodome* and *Gommorrah* at that great day, ſhall be eaſier and better then ours. So let vs take heed it be not ſo with vs, for what a fearefull ſigne of damnation is this? when wee thus ſet open the gates of hell, by being no more carefull to come to Faith and Repentance, and other ſauing graces, in the midſt of ſuch abundance of meanes? *Math.* 11.

Fourthly, it is a ſpeciall Time of Repentance, *when wee goe about any great worke*: For many times in our honeſt labours, there are many croſſes and troubles which doe befall vs, becauſe we haue not repented. Therefore it muſt bee our wiſedome, when wee goe about any great worke which wee would haue to proſper, then to repent, leſt we incounter with great croſſes. So *Ezra* 8. 21. hee practiſed: So *Eſther* 4. 16. So *Iehoſhaphat*, 2. *Chron.* 20. 12. The omiſſion of this dutie you ſee was dangerous, *Ioſh.* 7. 11. 12. they could not ſtand before their enemies, ſaith God vnto *Ioſhua*, *Vp*, Iſrael *hath ſinned, and they haue tranſgreſſed my Couenant, therefore the children of Iſrael could not ſtand before their enemies*: Euen ſo it is with vs, wee cannot ſtand before our enemies, God doth not bleſſe our labours, indeauours, nor any thing wee take in hand, becauſe 4 *Ezra* 8. 21. *Eſth.* 4. 16. 2. *Chron.* 20. 12 *Ioſh.* 7. 11. 12.

cauſe wee doe not prepare our ſelues vnto Repentance, therefore (as I ſaid) when we haue a great work in hand, it is a ſpeciall time of Repentance, and herein wee muſt imitate the ſeruants of God in their examples, when *Ezra* had a great iourney to goe: firſt he faſted and prayed: ſo many other of the Saints forenamed: this was their practiſe, and ſo muſt it bee ours, chiefly when wee come to heare the Word, or receiue the Sacraments, then we muſt be ſure to haue repented ſoundly for our ſinnes, or elſe, as wee cannot expect mercie: ſo wee depart away without comfort. As a man that would draw a riuer into his ground, he muſt firſt prepare the channell, cut downe the bankes, and ſtop the paſſages; ſo muſt men doe with their ſinnes, that would haue the riuer of Gods mercie to runne through their hearts.

Riuer drawne.

5 The Fifth ſpeciall time of Repentance is, *Euery morning when wee ariſe, and euery night when wee goe to bed:* For as wee ſin daily, ſo muſt wee daily renew our repentance, let vs then repent euery morning before wee riſe. The ſteward who hath but a ſhort memorie, will be often caſting vp his accounts and reckoning with his Maſter, he will neuer let them tarry too long without cleering and making euen, ſo becauſe that our memorie is ſhort, and that wee ſoone forget our ſinnes, we ſhould deſire to haue often reckoning with the Lord euery day to make euen with him. If we would thus often doe, wee ſhould haue but a few ſins to repent vs of when wee come to die. Wee ſee by experience, if a man haue a little Brooke that runnes through his ground, as long as he keeps the channell cleane that the waters may ſtill auoide, it will neuer annoy him, but if he ſuffer the gutters to be ſtopped with mudde and durt, and weeds to ſtop the courſe and carrying of the water, by and by it will ouerflow his ground. And euen ſo, though a man haue ſome ſinnes which annoy and trouble him, yet if he will be daily cleanſing the channell of his heart, and make the channell open by

Steward.

little Brooke.

Repentance,

Repentance, there will be the leſſe danger to his ſoule, as wee ſee it was ſaid of *Dauids* practiſe, *Pſal.6.* Hee talkes of a vexed ſoule, weariſomeneſſe with groaning, making his bed to ſwimme with teares, conſuming of his eyes, and the like: ſo muſt our Repentance come with ſighes, groanes, weeping and wringing of the heart (if it were poſſible) that ſo wee be the better aſſured, that it is vnfained and rightly bred; and that it is ſuch vnto which God will haue reſpect. *Pſal.6.*

Sixtly, the laſt ſpeciall time of Repentance; is *at the houre of Death*; for then indeed is the Time to renew our Faith, Repentance and all other Graces, or neuer. Euen as a man that hath beene at great charges for the building of a ſhip to carrie himſelfe ſafely a very long iourney, when hee is ready to put foorth into the ſea, then hee eſpecially lookes, that all his Maſts, Sayles, Anchors, and Tacklings be ready, fit and prepared; ſo howſoeuer a man deale with his Faith, Repentance, and other graces all his life time, yet now when at the houre of death, hee comes to lance forth into ſo rough a Sea, for his laſt iourney; he muſt then looke all ouer againe, and ſee that nothing be wanting, but that his faith, prayers, penetencie, loue, and ſuch like, be in a readineſſe for to conduct him in peace and ſafetie vnto the end of his laſt iourney. But commonly men doe by Repentance, as great men doe by Banquets, when a great Feaſt comes: they ſit and gaze and admire, but their ſtomacks are gone; many in this caſe haue no ſtomacks to eate: So many men looke at theſe excellent things of God, admire them, but will not eate: will not repent, leaue their ſinnes, &c. But let vs in the Name of God who know better things, and haue not thus learned Chriſt, goe on, reſolue, labour and practiſe Repentance, ere it bee too late: which now is our next Point to be handled the next time. 6 Ship building. Banquets.

LECT. VI.

VI.

THE PRACTISE OF Repentance.

IOEL. 2. 12.

Therefore, also now (saith the Lord,) Turne yee euen to mee with all your heart, and with fasting and with weeping, and with mourning;

And rent your heart, and not your garments, and turne vnto the Lord your God; for hee is gracious and mercifull, slow to anger, and of great kindenesse, and repents him of the euill.

WEE spake the last day of the *Time of Repentance*, when we shewed, that for euery new sinne, there must bee a new act of Repentance, and so as wee sinne daily, wee must daily repent. For (as I then shewed) if a man haue a little Brook which runs through his ground, as long as hee keepes the channell cleane, pulls vp the weeds, and durt, and sand from stopping it vp, hee is sure it will not annoy him, nor ouerflowe his bankes: So as long as a man doth daily renew his repen-

tance, and pull vp the weedes of his sinnes from his heart, hee shall be sure that the riuer of Gods mercy will runne smoothly and currently into his soule, thus then you see Repentance is a daily duty, and onely in the time of this life to be performed: as wee commit daily sinnes, so had wee need of daily Repentance.

Now the next point we are to speake of, is of *The Practise of Repentance*, or manner how wee must Repent, for it may bee some men will bee readie to except and say, seeing Repentance is such a necessarie duty, as no man liuing can be saued without it, and seeing the time of this life is nothing else, but a time left of God to Repent; and so I am willing to performe this great worke, but alas, I know not how, nor in what manner I should repent: so that as the Disciples said vnto Christ, *Luk.* 11. 1. *Lord teach vs to pray*; so may wee say, Lord teach vs to repent, wee be willing to repent, but know not how nor in what manner.

Wherefore wee are to know that in the practise of Repentance, there must be foure seuerall things, that is, in the presenting of our selues before the Throne of Gods Maiestie, and attempting or performing this our duty of Repentance; for the acquisition of our saluation, there must be,

1. *Examination*,
2. *Humiliation*,
3. *Deprecation*,
4. *Resolution*,

Which be the foure things required in the Practise of Repentance.

1 Examination. First, *there must be Examination*, for euery one that will repent, must first examine himselfe in the matter of Repentance, how to finde out his owne sinnes and offences, for how can a man repent him of his sinnes, if he doe not know them? so he that would repent, must first labour

bour to come to the knowledge of his sinnes, and he cannot know his sins, but by examining his heart, and his owne wayes, that he may finde out his owne strayings and wandrings from the Lord, by the righteous rule of the Law of God, the word of God must be the candle to light the minde, and to direct and shew what is good and what is bad, what is sin, and what is not sin, what is pleasing vnto God, and what is displeasing vnto him. As may be seene, *Lament.* 3.40. saith the Church there; *Let vs search and trie our wayes, and turne againe vnto the Lord.* Meaning that vnlesse we will seeke and search into our owne hearts to finde out the things that are amisse; and so seeke and search, as a man looking diligently for a thing lost, who lighteth a candle and searcheth euery corner, till he hath found the thing, we shall neuer be able to finde out all our sinnes: So the Prophet sayes, *Psal.* 119. 59. *I considered my wayes and turned my feet vnto thy testimonies.* Seeing then it was the consideration of his owne wayes, which made him turne into the wayes of God, let vs practise the same. The like wee haue in the storie of the Prodigall sonne, *Luk.* 13.19. *And when he came to himselfe, he said, I will returne to my father, &c.* When he had examined his owne state and condition, then it came into his minde to returne vnto his Father: so then the Point is, *That in the Practise of Repentance there must bee examination of our owne wayes,* which is a thing contrary to the course of the world, who are prone to looke into other mens wayes and neglect their owne. The beasts *Reuel:* 4.8. *were full of eyes within,* but the most men haue eyes without to looke into other mens secrets, but not into their owne faults at home: such men may be likened vnto husbands, who because they haue vnquiet wiues at home, loue as much as may be to be abroad, because they can no sooner put their heads within the doores, but by and by their wiues are vpon them, euen so it is with him that hath a bad conscience, as with him that hath a bad wife, no sooner hee can come

Lam. 3.40.

Thing lost.

Psal. 119.59.

Luk. 13.9.

Ill wife.

home into himselfe, but by and by his conscience is vpon him, ready to raile at him and rebuke him for his sinnes, so that he longs as much as may be to be abroad, and to deale with other mens sinnes, rather then his owne. But *Paul* tells vs 1.*Cor.*11.31. *That wee must iudge our selues, if wee would haue God not to iudge vs.* Therefore euery Christian man should set vp a Tribunall and Iudgement seate in his owne heart, and make a solemne arraignement of himselfe, that is to say, that he so set himselfe before God, that he first vndertake the triall of his owne wayes, and consider wherein he hath offended, and what sinnes he hath committed against him, then he must bring the bills of indictment against himselfe, make a presentment of his owne faults, where hee hath sinned, when offended, and how displeased so good a God. And thus euery man must iudge himselfe, that God doe not iudge him: for a iudgement must come. St. *Austen* sayes well, *That so often as a man remembers his sinnes, God forgets them.* If thou examine thy selfe, God will vrge no further; if thou iudge and condemne thy selfe, God will not iudge thee; if thou punish thy selfe, God will spare thee. So then this is the first Point, wee must examine our selues how wee haue offended. Now in this examination there are two things required:

1 Cor. 11.31.

1. *There must be a right Rule to examine by,*
2. *There bee certaine Heads, vpon which wee must examine.*

1 False Rule.

First, for the Rule, There are certaine false Rules which we must remember neuer to take hold of. First, *That a man doe not examine himselfe by himselfe,* for a man may be in a better case then formerly, and yet in no good estate: he may haue left grosse sinnes, particular sinnes, and yet be deceiued infinitly short of true goodnesse: So that a man is but a false rule vnto himselfe, when he wil thinke all to be well, because he findes some better times then he was wont. To this effect St. *Paul* sayes, 2.*Cor.*10.12.

Where-

Wherefore let him who thinketh he ſtandeth, take heed leſt hee fall. And againe, 2.*Cor.*11.12. hee condemnes this rule, ſaying: *Wee are not of that number who compare themſelues with themſelues.* 2.*Cor.*10.12. 2.*Cor.*11.12.

The ſecond falſe Rule is, *when a man will examine himſelfe by others:* becauſe hee ſees others ſubiect to more groſſe ſinnes, or liue openly more licentiouſly then himſelfe: As the *Phariſee*, *Luk.*18.11. deceiued himſelfe. *Lord I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or euen as this Publicane*; you ſee he was better then a number of others, no extortioner, adulterer, oppreſſor, vniuſt dealer, and yet hee could not be iuſtified of the Lord: all this could not excuſe him: ſo you ſee this is but a falſe Rule to examine by, wee ſhould rather doe as the Apoſtle commands, *Gal.*6.4. *Let euery man prooue his owne worke, &c.* and then he ſhall haue reioycing in himſelfe, not in another. 2 Falſe Rule. *Luk* 18.11.

A third falſe Rule is, *When a man will examine himſelfe by the ſpeech of people; and the account that the world makes of him.* But wee may bee in much account with others, accounted a good Chriſtian, and a good liuer, and yet all this be but as a ſhadow before God: and therefore the Apoſtle ſaith, *Rom.*14.4. *Euery man muſt ſtand or fall vnto his owne Maſter: for God is able to make him ſtand.* And 2.*Cor.*10.18. hee ſhewes: no commendation ought to be built vpon, vnleſſe it be of God; *For not hee who commendeth himſelfe is approoued, but whom the Lord commendeth.* Wherefore euen as it was ſaid of *Belteſhazzar*, *Dan.*3. *Thou art weighed in the ballance and found light*; ſo if wee meaſure our ſelues by this Rule, wee ſhall be found too light in Gods ballance. The true rule is a righteous Rule, therefore wee muſt examine our ſelues by the Law of God euery one who wold haue a true triall of himſelfe: and therras the Carpenter when he hath applyed his threed and line vnto the 3 Falſe Rule. *Rom.*14.4. 2.*Cor.*10.18. *Belteſhazzar. Dan.*3. Carpenter.

timber, by and by hee sees where it was crooked. So when a man hath thus applyed himselfe vnto the Law of God, hee soone shall see wherein he hath beene sinfull and faultie. So this Rule God giues vnto his people, *Deut.* 30. 2. *Obey his voice, according vnto all that is commanded thee.*

Now for the heads which wee must examine all our sinnes by, they be,

1. *Inward.*
2. *Outward.*

And God is the Iudge of all, that is, wee must examine our selues of all our sinnes committed against God, and against our Brethren. There is a corruption in nature in the examining of our sinnes, wee deale by our selues as a
False Iudge, false Iudge doth by an offendor: examine him so slightly, that one may see he would willingly saue him: or that he is affraid to finde him faulty: euen so in the examining of our selues at the best, wee looke but at our outward sinnes, being loath to search into the inward secrets of our soules, to finde out the poyson and corruption of our hearts, for from the heart commeth all manner of wickednesses: so that the true examination must be of all our sinnes, so farre foorth as by any meanes wee can come to the knowledge of them: both of sinnes against the first and second Table, secret or open what kinde soeuer
Tradsmen. they be. Tradsmen you know (especially in great Cities) vse to keepe a booke of all their expences, of their layings out and commings in, and so are often casting vp their accounts to see whether they gaine or lose in matters of the world, so we should take an account of all our actions, and keepe a register of them; euery night we should cast ouer our accounts, to see how wee haue sinned and offended God, and how often, how wee haue repented: if we finde things to be well; wee should blesse God for it, and if wee finde things to be amisse, we should be humbled in our soules for it: thus we must labour to view all

our

our actions: as wee see God did, *Gen.*1. when God had made an end of his first dayes worke, and so of the rest, it is said; *Hee beheld the same, and loe all that he had made was very good.* So should we from day to day take a view of our workes, speeches, and the like, to see whether they haue beene good or bad. *Gen.*1.

The second thing in the Practise of Repentance is *Humiliation*: for when a man hath seene that he is a sinner and lyes in sinne, this is not enough, but then great care must be had also to be humbled for them; that is, bitterly to weepe and mourne for them, euen to the shedding of many teares if it bee possible: So *Peter* did, *Math.* 26.75. it is said, *And he went out and wept bitterly, &c.* So *Mary Magdalen, Luk.*7.38. it is said; *And shee stood behinde him weeping, and began to wash his feet with teares, and then to wipe them with the haires of her head.* So *Dauid Psal.*6.6. confesses of himselfe, *All the night I make my bed swimme, I water my couch with my teares.* So we see it is a plaine case, when once we haue seene our sinnes, the next thing to be done is, to bee humbled for them, as I haue said euen to the shedding of teares, which in Gods sight are so pretious and acceptable, that hee gathers and puts them vp in his bottle, as *Psal.*56.8. *Thou tellest my wandrings, put thou my teares into thy bottle*; all other teares fall to the ground, and are to little purpose, but euery teare that a man sheds for sinne, that hee hath offended God: he gathers these vp. But alas, what shall I say? I doubt me not one of a 1000. of vs let tears fall in this kinde, and for this cause you goe mourning and want comfort, because you seeke it not the right way in godly sorrow first to be humbled, and then to reioyce. It is a lamentable thing that many of you be twentie, thirtie, and forty yeares old, and yet you haue neuer shed one teare for sinne: O what a lamentable case is this? that Christ may now come and say to you as hee did vnto those women, *Luk.*23.28. *O daughters of Hierusalem,* 2 Humiliation. *Math.*26.75. *Luk.*7.38. *Psal.*6.6. *Psa.*56.8. *Luk.*23.28.

weepe

weepe not for mee, but weepe for your selues, &c. It is a good thing to weepe for Christ in regard of the paines and troubles which hee suffered, and did befall vnto him as our suretie; but it is a greater grace to weepe for sinne, and that thereby we haue displeased so good a God. Which (I take it) made St. *Augustine* say, that *Mary Magdalen* brought two things to Christ, her oyntment and her teares, and yet her teares exceeded her oyntment in sweetnesse, &c.

1 Now this sorrow for sinne doth require fiue qualifications: First, there must be (*Dolor Cordis, or Contritionis,*) the sorrow of the heart or Contrition: as *Act.* 2 37. *Act.* 2. 37. it is said those three thousand who heard *Peter*; *were pricked in their hearts:* and *Psal.* 51. *Psal.* 51. *A contrite and a broken heart, O God thou wilt not despise.* So that this sorrow must not be outward onely with the sadnesse of the face, but it must be a sorrow of the heart, as *Psal.* 63. the Prophet complaines, *my soule is vexed within mee, &c.* It is called other-where the pouring out of the heart; for this is most certaine, when the soule in good earnest sets to wrastle for heauen, then there is no time for vs to dissemble with God.

2 Secondly, it must be *Dolor secundum Deum*, Godly sorrow which is a sorrow for sinne, because it displeaseth 2. *Cor.* 7. 11. and hath offended God, as wee may reade, 2. *Cor.* 7. 11. *For behold this selfe-same thing that you sorrowed after a godly sort, what carefulnesse it wrought in you, &c.* Many a man is sorry for his sinne, and peraduenture repents not for all this, or if he doe repent, it is not because it is sinne, but because it will bring their shame, losse, or discredite with men, or that Gods iudgements are ready 2. *King.* to seize vpon him: as *Ahab* when it was told him that the dogges should licke his bloud in that place where hee had stoned *Naboth*, he wept and humbled himselfe, and went softly, but it was not because he had displeased God,

but

but in regard of the iudgement that should befall him. So *Iudas* was sorry for his sinne, not because of sinne, but by reason it was so horrible a thing to betray his Master: this was it which made so horrible and incureable a rent in his conscience: others againe sorrow for sinne in an other kinde, because they would be well accounted of, by the best men and women: they would seeme to be religious: because this is a faire way to preferment and profite: when yet none of all this is godly sorrow: for this cries alwayes with holy *Dauid*, and laments most sins against God: *Against thee, against thee onely haue I sinned and done euill in thy sight, that thou mayest be iust in thy iudgements, &c.* *Math.* *Psal.* 51.

Thirdly, it must be *Dolor particularis*: a man must be sorrowfull for his sinnes in particular, whereby hee hath offended God. It is not enough for a man to be sorrowfull generally because hee is a sinner, but hee must draw himselfe to more particulars, to an account, in what manner, and with what sinnes he hath displeased God, *Heri, heri, hodie, hodie*, yesterday, yesterday; to day to day: because as one sayes well; *Dolosus versatur in generalibus*, a deceiuer loues generalls: therefore let vs know, the duty consists in particulars, and we must come (so farre as it is possible) vnto the account of euery day, yea, euery houres sinne, and be so sorry for them. Thus the people confessed, 2. *Sam.* 12. 19. *For wee haue added vnto all our sinnes this euill, to aske for vs a King, &c.* So *Iudg.* 10. 10. they say, *Wee haue sinned against thee, both because wee haue forsaken our God, and serued* Baalim. Now as concerning particular sorrow, we must doe as Physitians doe with diseased bodies, when they finde a generall distemperature in the body, they labour by all the art they can to draw the humour to another place, and then they breake it, and bring out all the corruption that way: All which is done for the ease of the patient. Euen so we must doe when we haue a generall and confused sorrow for our sinnes; 3 2. *Sam.* 12. 19. *Iudg.* 10. 10. Physitians.

ſinnes; labour as much as may be to draw them vnto particulars: as to ſay, in this, and in this, and at ſuch and ſuch a time, in ſuch an occaſion, and in ſuch a place I haue ſinned againſt my God.

4

The Fourth thing in godly ſorrow is, *Dolor Reprehenſivus*, a repreher ſiue ſorrow, which is ſuch a ſorrow, that though it begin but in a few particulars, yet at length it drawes in all with it: euen as a traine of gun-powder, when one corne is ſet on fire, it will not leaue vntill all be fired and in a blaze, ſo true ſorrow though it begin but with one or a few ſinnes: yet it drawes in all the reſt ere long, for which we haue not ſorrowed. So *Dauid* we ſee had no reſt by reaſon of one ſinne, *Pſal.* 51. but at laſt it was not long ere it came into many heads, and ſet him aworke to complaine of more; yea, euen to looke backe to his originall corruption: euen ſo wee muſt not thinke it enough to repent of one ſpeciall or particular ſinne, and ſo ceaſe; but our ſorrow muſt extend it ſelfe vnto all: we muſt gather in with our particular ſinnes: which ſhewes the great defect which for the moſt part is in the Repentance commonly vſed in the world: If they repent of one ſinne, they thinke it is enough and reſt in that: So *Iudas* did make a ſhew of Repentance for one offence: and ſo many other doe; yea, and with teares: who yet miſſe of repentance, becauſe they neuer deſcend to ſearch and trie their ſelues in particulars: for true ſorrow ſo begins, as it at length drawes in all.

Traine of gunpowder.

Pſal. 51.

Math.

5

The Fift property in this ſorrow is, that it be *Dolor Proportionalis*: that is, if our ſinnes bee great, our ſorrow for ſin muſt be ſo much the greater: If ſins bee few and little, our ſorrow may bee the leſſe, and ſooner attaine peace of conſcience: Therefore this muſt needs be a great corruption and ſelfe-deceite in the ordinarie repentance of the world: that what kinde of ſinne ſo euer they commit, there is but one meaſure of ſorrow for it. Wee

may

may ſee of *Manaſſes*, his ſinne was great, and his contrition was great, it is ſaid, *That Mannaſſeth was humbled greatly*; So *Peter* in denying his Maſter, it was a great ſinne, and therefore his ſorrow was proportionable; it is ſaid, *Then* Peter *went out and wept bitterly*: So *Hezekiah* committed a great ſinne, in ſhewing his treaſure, and hee was brought very low for it. So if we haue ſinned greatly, it is certaine our ſorrow muſt bee proportionable, as wee ſee by experience, he who falleth into the midſt of a riuer, muſt labour and take more paines to get out, then he who ſlippeth in but at the brinke of it; euen ſo if wee fall into great ſinnes, it muſt and will coſt vs more ſorrow and teares, then if we fall into leſſer ſinnes onely.

2. *Chron.* 32. *Math.*

2. *Chron.*

Riuer fallen in.

The Third maine thing I ſhewed in the practiſe of Repentance, *is Deprecation*: which is, a ſending vp of earneſt and heartie petitions and requeſts vnto God for the pardon of ſinnes, when once he hath ſeene himſelfe to bee a wretched and a grieuous ſinner: then to begge humbly at the Throne of grace for Ieſus Chriſts ſake to haue them all pardoned and done away: In ſumme to haue good things giuen, and all euills they deſerue remoued: this is Deprecation. Holy *Dauid* was exceeding frequent in this duty in many Pſalmes; as *Pſal.* 51. *Blot out all my offences, and waſh mee from my ſinnes*: So the *Publican*, *Luk.* 18. *O Lord bee mercifull to mee a ſinner*: Thus in this caſe wee muſt not reſt like *Iudas* vpon a bitter, ſowre and heauy remembrance of our ſinne onely, but become humble ſutors to the Throne of Grace for mercie, according to *Dauids* experience. *Pſal.* 32. 6. *For this ſhall euery one that is godly, make his prayer vnto thee in an acceptable time, &c.* For what meanes he they ſhould pray vnto God for? for houſes or lands, or gold, or ſiluer; no, for no other thing, eſpecially, then the forgiuenetſe of ſinnes: So in this caſe a man muſt behaue himſelfe, as a poore priſoner at the barre, when the Iudge ſtands vp ready to giue ſentence vpon him, he falls down

3

Maine thing.

Pſal. 51.

Luk 18.

Iudas.

Pſa. 32. 6.

Priſoner.

vpon

vpon his knees, and lifts vp his hands, lookes rufully, ſpeakes pitifully, and begges for his life. He cannot miſſe
Dan.9.20. to ſpeed at Gods hand, as *Daniel* did, *Dan.*9.20. euen ſo, if a ſinner can pierce the heauens with his cryes, and ſolicite God earneſtly, no queſtion, he ſhall at length heare the voice of Chriſt ſay vnto him by his Spirit; *Goe in peace, thy ſinnes are forgiuen thee.*

4 The Fourth and laſt point in the *Practiſe of Repentance* is, *Reſolution, to walke with God in newneſſe of life,*
Pſal.119. as *Dauid* did, *Pſal.*119. *I haue ſworne and will performe*
Pſal.29.1. *to keepe thy righteous law:* and *Pſal.*39.1. *I ſaid I will take heede to my wayes that I offend not with my tongue.*
Pſal.119. And againe, *Pſal.*119. *I conſidered my wayes, and turned my feet vnto thy Teſtimonies.* I made haſte and delayed not; the time is now; not deferring till hereafter, now wee muſt reſolue to leaue our ſinnes, to walke with God with newneſſe of life, and with all watchfulneſſe ouer our owne hearts: then vnto reſolution wee muſt ioyne a holy, conſtant indeauour, vſing all good meanes, and remooving the lets and hinderances which ſtop and hinder our repentance, which is now the next thing wee are to ſpeake of.

LECT. 7.

LECT. VII.

VII.

THE IMPEDIMENTS of Repentance.

Ioh. 15. 31.

Let not him that is deceived trust in vanitie, for vanitie shall be his recompence.

THe Spirit of God by *Salomon* hath iustly taxed all things vnder the Sun to be vanitie and vexation of Spirit; so may I iustly now being to speake of the impediments of Repentance, censure all these lets and hinderances which detaine men from this so necessarie Grace, vnder the Name of vanitie, whatsoeuer they bee: and vanitie shall be their recompence. Wee spake the last day of the Practise of Repentance, wherein must bee foure things; First, a man must search out his sinnes by the bright candle of the word of God. Secondly, when he hath found out his sinnes, then he must bee sorry for them. Thirdly, then

All vanitie.

Then hee must pray to God in Christ Iesus to forgiue them. Fourthly, Then he must resolue against them, that is, renounce and remoue them as farre as may be. Which practise of repentance must be not only once in an age, or a mans life: but as our sinnes be dayly, so our repentance must be euery day performed so long as wee liue in this life.

Now in the next place we are to speake of the *Impediments of repentance*; and those deceits which hinder men and women from this dutie. Generall or vniuersall motion (as Schoolemen say) is caused two wayes: First, Either *Agendo*, by enforcing vp that which wee meane to
Stone. moue, as when a man flings a stone with his hand: Or *Remouendo prohibens quod impedit*, or remooving of that which hinders the motion; as when a stone lieth vpon a shelfe, when one pulles this away, then by and by downe falls the stone of his owne accord and yet hee who pulled away the shelfe caused that motion of the stone. But how? Not *Agendo*, by flinging of the stone downe; but by *Remouendo prohibens*, remooving of that which hindered the motion of it. Now as it is in vniuersall motions, so also it is in speciall motions of the mind; for they be caused, first either directly by an immediat impression made vpon the mind, as when a man is directly inuited to goodnesse or vertue. Secondly, or by remooving the impediments which hinder vs from it. Of the first I haue spoken in the practise of repentance formerly. It shall not therefore be amisse now to speake of the impediments in the next place: wherein two things are required of euery one:

1. *Christian wisedome to finde out the let.*
2. *Christian care to remoone it.*

1 First, there must be Christian wisedome to finde out the lets; for in euerie man there is some speciall barre or let, which if he can finde out, or light vpon, there is the wisedome

wisedome, to be wise to finde out these pressing downe weights, as the Apostle calls them. They who haue water running home in pipes and conduits to their houses, as soone as they want that which they see their neighbors haue at their doores close by them, by and by they search into the causes, and run to the conduit or the pipes, to see where they be stopt, or what is the defect: Euen so must euerie man do, when he findes that the grace of Repentance flowes into other mens hearts, and hath no recourse or accesse into his soule, by and by sit downe and search himselfe what the cause should be, where the rub lies which detaines the grace of Repentance from him, seeing they that liue (it may be) in the same house, sit at the same table, lie in the same bed, they can be penitent for their sinnes, sorrie that they haue offended God, and so complaine in bitternesse of soule for their sinnes: but hee that had the same meanes, the same occasions, more sinnes to be humbled for, more time to repent, and more motiues to draw him to the duties, is not yet moued with the same, melted with griefe, nor come neere this duties of contrition. Thus as I said, euery man must looke to himselfe, what that is which hinders his repentance. We see when Christ cast out the diuel, *Mat.* 17. 19. his disciples came vnto him saying, *Why could not wee cast him out?* So when we see others in the course of their life, and midst of their sinnes brought vnto repentance, mourning & weeping for sinnes whereby they haue offended God; let vs looke into our selues, and enquire at our own hearts, why we doe not repent, why we cannot do as other good people doe. We haue the same meanes, the same preaching, the same exhortations, yea the same iudgements, the same punishments, the same afflictions. But alas, Where shall we find that man, or that woman, who are thus carefull to search into themselues? There is not one of a hundred, but they lie still in their sinnes without repentance: and few or none desires to search into the cause what it is which hinders their repentance, making them vnapt to so

Water.

Diuel cast out. *Mat.* 17. 19.

so good a duty. Wee see in experience, let one come to
Candle. light a candle, if it will not presently take fire, wee imagine and runne by and by to consider what should be the reason of it, and wee iudge that the wicke is wet, or something is amisse. O how wise men can bee for the things of this life, and are careletse for those things which concerne eternall happinesse.

Weeare to know then that the Impediments of Repentance be of two sorts;

1. *Some bee in the Iudgement.*

2. *Some bee in the Affections.*

Sicke man. Euen as when a man is sicke, and will not take the good physick which would cure him, the defect is, either in his Iudgement or in his Affections. In his Iudgement, because either hee doth not feele himselfe to bee sicke, though hee be ill, hee hath no apprehension thereof, or if hee doe, yet hee doth not take it to be dangerous or deadly: or though hee thinke it dangerous, yet he thinkes hee may remoue it without Physicke, or if he must haue physicke, yet he needs not such physicke, or in such qualitie as is there prescribed. Yet there may be for all this a storme in his Affections, though the Iudgement doe come on to yeeld: for either a man may be so busie in the world that hee cannot attend it, or spare time for it, or hee is so tender, that he cannot abide the least thing which may offend him, or thinke physicke to bee bitter as many doe. Yea, a number will choose to die, rather then meddle with it. Now these be the reasons partly in iudgement, and partly in the Affections, why such sicke patients will not admit of that physicke which might doe them good. As the case is in bodily sicknesse, so is it with those who are spiritually sicke with sinne. Repentance is that physicke which God hath appointed for the healing of them, and curing of their soules, which potion sinfull men refuse to take, the causes being as I haue shewed, partly in the Iudgement, and partly in the affections.

In

In the *Iudgement*, there be foure impediments of Repentance; Firſt, *becauſe men doe not know or finde themſelues to bee ſicke of ſinne*, nor would haue others to thinke them ſicke, they preſume therefore that all is well with them, for they know neither diſeaſe nor infirmitie, and ſo becauſe they liue as others liue, and doe as others doe, they thinke Repentance needleſſe: and feeling no ſick eſſe, they neuer thinke of Phyſicke. This kinde of deceite is reproued, *Iob* 15.31. *Let not him that is deceiued truſt in vanitie, for vanitie ſhall be his recompence.* So wee ſee *Mal.* 3.7. when God bade the people returne from their ſinnes vnto him, they anſwered ſtubbornly, *Wherein ſhall wee returne?* So doe the wicked men of this world anſwer God, wherein haue wee offended? wherefore ſhould I repent? This is the firſt Impediment in iudgement, when men doe not finde themſelues ſicke in ſinne.

1 Impediment. *Iob* 15.31. *Mal.* 3.7.

The ſecond is, *When men know themſelues to bee ſicke of ſinne, but doe not thinke their ſinnes to bee deadly*; They thinke indeed they haue ſome frailties, ſome imperfections, ſome pettie ſins, ſome ſmall ſins: but in accuſing themſelues, they can ſay as the Phariſee, *Luke* 18. *I thanke God I am no Adulterer, Extortioner, &c.* And ſo they thinke themſelues in no danger. As a man that in the eagernеſſe of fighting, receiueth a ſmall wound with a ſword, and neuer lookes after it, or thinkes it worth the curing; ſo men in the affaires of the world, adding ſin to ſin, neuer looke after them as needing Repentance, becauſe they ſuppoſe them ſlight and ſmall, &c.

2 Impediment. One fighting.

The third Impediment is, *That though they take themſelues to bee ſinners, and their ſinnes to be deadly; yet they thinke that God is mercifull, a gracious God, and they may bee ſaued without Repentance.* But *Deut.* 29. *The Lord thunders againſt ſuch:* and plainely allures ſuch preſumptuous perſons, that his wrath ſhall ſmoake againſt

3 Impediment. *Deut.* 29.

such, and he would not be mercifull vnto them; but all the curses written in that Book should come vpon them, yea, this is that which *Iohn Baptist* exprobrateth the Iews for, *Math.* 3. 9. *And thinke not to say with your selues, wee haue* Abraham *for our Father: for verily I say vnto you, that God is able euen of these stones to raise vp children vnto* Abraham.

Math. 3. 9.

4 Impediment. The Fourth is, *That though wee thinke Repentance is needfull, yet wee need not (say some) so strict a kinde of Repentance as the Scripture speakes of?* It a man can say, *Lord forgiue mee, wee are all sinners*, and such like, it is sufficient, it will serue the turne well enough. *Pharoah* thought Repentance was needfull, but it was a slight one, hee did not thinke so strict a one needfull as was prescribed. So *Saul* thought Repentance needfull when *Samuel* came and told him what hee had done, *Yet saith hee, Honour mee before the People*, hee cared not whether he had any honour before God or not, so the people might honour him. These be the foure Impediments in the Iudgement which hinder and keepe backe Repentance: either that wee dot not finde our selues to bee sinners, or though wee be sinners, yet not so great sinners to require Repentance, or though wee be sinners, yet God is mercifull, and can saue vs without our Repentance; Or, though wee must repent; yet that there is no need of so strict a Repentance.

Exod.

1. *Sam.* 15. 24.

Now as there be these impediments in the Iudgement, so there be also in the Affections diuers letts, for although a man findes himselfe to be a sinner against God and his owne conscience, and that there is no way of Reconciliation to come out of his sinne, but by Repentance; Yet he still findes impediments in his Affections to detaine and hold him from this so necessarie dutie.

The

The Impediments in the Affections,

Are first, *The loue of the world*, when men are so carried away with the loue thereof, that they cannot attend vnto Repentance, so taken vp with the cares of life, and the hopes of pleasures, profite, preferment, and such like, that they can neither come to this account & reckoning of the soule with Repentance, nor dare aduenture vpon it, for feare of losing the benefites of a present life. Such was the case of those who were inuited to Christs Banquet, *Math.* 22.5. Such also is our case, wee are all so intentiue to these worldly affaires, our Farmes, our wiues, our oxen, &c. that we cannot come vnto Repentance, which is, the Banquet of our soules to attaine saluation. 1 Impediment in the Affections. *Math.* 22.5.

The next is, *The loue of our Pleasure*, that is, men cannot abide the sober and sad things that belong to Repentance, they must be merry, they must haue their delights, pastimes, and deuices, as *Esay* 22.13. The Lord complaines, that when he called to sorrow and mourning, behold ioy and gladnesse, killing of oxen, eating of flesh, and drinking of wine. Thus pleasure is great a let. 2 Impediment. *Psal.* 22.14.15. *Esay* 22.13.

The third is; *The loue of our own Ease*: for men cannot endure to take any paines in prayer, holy duties, thing appertaining to the sauing of their soules: they had rather lye warme in their soft beds, then rise to religious exercises, then goe to heauen in *Elias* fiery chariot. It is said, *Math.* 2. That when Christ was borne, all Israell was troubled, and why? they thought Christ could not come into his kingdome without a great deale of trouble, and it might be, cost many of their liues: so doe many now adayes shunne religion for their owne ease. It is said, *Psal.*; *They despised the pleasant land*; and why did they 3 Impediment. *Math.* 2.

Good land. they despise it, for it was a pleasant land indeed: and a good land? yea, such a place as they could haue beene contented to haue inioyed it; but because it asked of them so much paine, trouble, and (in their sight) hazard to goe to it; therefore they did despise it: euen so heauen it is a good thing, and men could be content with that, but because it will cost them such a deale of trouble and paines, therefore they care not for it.

4 Impediment. The Fourth lett is, *The loue of their sinnes*, men and women are so intangled with them, that they cannot leaue them for their liues, *Math.*2.3. how were all Ie-
Birth of Christ rusalem troubled, and the Priests for the birth of Christ: and *Esau* he could not leaue his strange wiues, hee did so
*Gen.*28.9. dote vpon them, *Gen.*28.9. Although hereby he lost the fauour of his Father. Euen so men doe dote vpon their sinnes, and so loue them, that they had rather part with Heauen and happinesse, and with Gods fauour then with them.

5 Impediment. The Fifth is, *The desire to keepe credite with the world*: to doe as other men doe; for they thinke, if they repent and take a new course of life, the world will then point at them, they shall be accounted precise and pure men, this is that which doth hinder many men in their Repentance: So to this purpose the Iewes, Pharisees inquire.
*Iohn.*4.22. *But doe any of the Rulers beleeue in him?* and *Iohn* 4.22. it is said, *That many beleeued in him, but did not confesse him because of the Iewes.* Now, this is the reason why men liue in their sinnes without Repentance, because they are not wise to finde out the speciall lett, which doth hinder them. If I might be bold to make a secret question in the Church now, to know what is the reason wee doe not repent and seeke Gods fauour? seeing wee haue heard, it is so needfull, so necessarie a Grace, without which no man can be saued, why then doe wee not repent and seeke Gods fauour, what is that which doth hinder you?

you? Is it not letts either in iudgements or in affections? Is it not becauſe you thinke you are not ſinners? or not great ſinners? or that you thinke you may be ſaued without Repentance, or at leaſt, if this may not bee, yet that you need not ſo ſerious, particular and ſtrict a Repentance: as we teach you out of the word. If theſe let you not, are there not then letts in your Affections? that you ſo loue the world, and are ſo vigilant about the things of this life, that you haue no time to thinke of your ſinnes: or is it not becauſe yee loue your pleaſures, and cannot abide the ſad thoughts of Repentance; or, becauſe you loue your owne eaſe, and cannot abide trouble; or is it not becauſe you loue your ſinnes and dote vpon them? or is it not becauſe you would keepe credite with the world? How can you be able to anſwer to theſe things? I grant it is an eaſie matter to finde out the lett, and to lay the finger on the ſore, and to ſay, this is the Barre which hindreth; but men are loath to deale ſo roundly with themſelues, as to ſearch out that which doth hinder their Repentance?

Now when we haue found out the Impediment, wee muſt remoue it; It was the care of the women when they came to the Sepulchre of Chriſt, to remoue the ſtone: ſo our care muſt be to remooue out of the way, what doth hinder and let vs in the courſe of Repentance. We reade 2.*Sam.*20.12. That when all the people ſtood ſtill at *Amaſaes* dead corps, the men tooke it and drew it out of the way; and then the people (who formerly ſtood ſtill as they came) followed their leaders. Euen ſo muſt wee doe, when our thoughts be at a ſtand, and will not ſuffer vs to goe on in the race of Repentance, by and by ridde them out of the way, remooue them when they hinder vs, pull them aſide, caſt a cloth ouer them, and let nothing hinder vs in our Chriſtian courſe. To this purpoſe wee may obſerue *Abrahams* wiſedome and care, *Gen.*22.5. when he went to ſacrifice his ſonne, the text ſaith, that he left

*Mark.*16. Sepulchre.

2.*Sam.*20.12. *Amaſaes* corps.

Seruants left. left his seruant with the Asses, and why so? that his seruants might not hinder him with their clamours and cries. *Abraham* in godly wisedome left them with the Asses; euen so must wee doe in the case of Repentance; with whatsoeuer may hinder vs in our Christian course of seruice and holy duty: wee must leaue such things with the Asses; (that is,) we must renounce and remoue such things whatsoeuer they be, that wee bee not disappointed: and if it be defects of iudgement and affections which hinder vs, wee must pray vnto God to remooue the same. And wherefore all this? Because there are but two gates all men are to enter in at, there is a little Iron gate of repentance, which openeth to life and saluation, to heauen and happinesse, and to Gods fauour, and the great golden gate is that of worldly pleasure and profite, which openeth and leadeth to death and destruction, to hell and to torments for euer. Therefore at your choice be it (deare Brethren) which gate you will enter in at, the Iron gate of prayers and repentance in this life of Christianitie, which leades vnto the house of God, or the golden gate of worldly pleasures leading to Hell and destruction.

LECT. 8.

LECT. VIII.

VIII.

THE CASES OF Repentance.

First the case of Relapse.

REVEL. 2.

Remember therefore from whence thou art fallen, and Repent, and doe the first workes: or else I will come vnto thee quickly, and remoone the Candlestick out of this place, vnlesse thou repent.

WEE spake the last day of the Letts and Impediments of Repentance, because as I said our way is made vnto Repentance by remooving the Letts: Now the next thing we are to speake of, is the *Cases of Repentance*; wherin the first shall be *The case of Reuolt* or *Relapse*, as they tearme it, & that is, *Whether a man that hath once repented him of a sinne; may fall againe into the same sinne.* Quest.

I. Vnto

I.

Answer. Vnto which I answer, that *If a man haue not soundly repented him of his sinne, if hee haue failed in any one point of his repentance, in such case hee may fall easily againe into the same sinnes*: As for example, a man hath

Riotour. beene a notorious riotour and cup-compar ion, hee comes afterwards to looke into the hatefulnesse of his sinne, to condemne it in iudgement, to mislike it in affection, and yet because he could neuer bring his heart to resolue and fight against it, to sigh and be truly penitent; to fashion himselfe to the vse of good exercises; as Prayer, Meditation, and a solemne arraignement of himselfe, and such like, he may easily fall againe, because hee hath failed in some one point of his Repentance. So a man who hath

A Papist. beene a Papist, and a worshipper of stocks and stones, he comes to see his sinne, to dislike it, to condemne and resolue against it; thereupon hee turnes from Poperie, and yet because he is not truely turned into the obedience of the Gospell, to walke in holinesse before God, failing in some one or moe parts of his repentance, hee may fall to

Exod. 9.27. be a Papist againe. So *Pharoah* did in some manner repent him of his sinne, yet because hee failed in the due practise and performance of the dutie, his heart being corrupted, hee remained obstinate. So the Lord complaines of the people, in the Prophesies of *Esay* and *Ie-*

Ier. 3.3. *remie* 3.3. *Thou hadst a whoores forehead, thou refusedst to bee ashamed*; So that because of vnsound repentance, a man may easily fall into the same sinnes againe. *Iudas*

Math. saw his sinnes and confessed them, but because he did not pray vnto God to forgiue them, nor resolue against them,

A Fellon. he fell away. Wee see in experience, if a man haue a Fellon or a soare vpon his hand, or a byle about him, if hee doe not draw out the corruption the better, but suffer it to rankle or swell againe, hauing stopt it too soone, it will breake out againe, and put him to further trouble and paine: Euen so it is in the nature of Repentance; a number there be who haue not searcht their hearts to the

quick,

quicke, or suffered them to bleed out all the corruption; And so hauing dealt partially and vnsoundly in their repentance, they finde it a matter of great difficultie to haue the heart perfectly sound: this is the first part of the Answer.

Yea, *But if a man haue soundly repented him of his sinnes, whether is it possible for that man to fall againe?* Obiect.

To this I answer, *There is a Generall, and there is a Particular Repentance.* Generall repentance is at a mans first conuersion, then he repents of all his sinnes; Particular repentance is, when a man repents of some one particular sinne, which is committed after. Now a man may repent generally for all his sinnes, and yet hee may easily also fall into particular sinnes againe, for *euery thing so workes* (as they say in Philosophie) *according to the propertie of his owne nature*, And so Generall repentance can but worke a generall dislike of sinne. Now therefore a man may mislike sinne in generall, and yet fall into particular sinnes of which he hath so generally repented. Answ.

But if a man doe repent him of Particular sinnes, whether may hee fall into them againe or not? Quest. 3.

To this I answer, that if a man doe Repent truely of particular sinnes, such is the grace of God that hee doth not easily fall into them againe, and when he doth, it is seldome or very rare, and is much different from his former falls. First, not easily; for the bitternesse and tartnesse thereof is such, that it leaues such an impression behinde it, as they tremble to fall into the like sin againe. Answ. 1

Wee reade *Exod.* 13.17.18. that when God lead the children of Israel out of *Ægypt*, he did not leade them the readiest and neerest way, but hee led them through the wildernesse, a dangerous and fearfull way, full of fierie Serpents; and why so? *That they might be affraid to returne* *Exod.* 13.17. 18. Israels Peregrination.

returne to Ægypt. And euen so doth he deale by his seruants when hee brings them out of the bondage and thraldome of sinne, hee leades them a tedious and painfull way by many teares, by many sorrows; yea, the feare of Death and Hell; and all this, that they may be affraid to returne againe vnto *Ægypt* to their former lusts and sins againe: By which meanes a number of Gods people and seruants haue beene preserued from their sinnes and haue repented.

Answ. 2. Secondly, I say, *Though a man fall into the same sins after Repentance, yet hee very seldome so falleth,* There be some who thinke that if one haue truly repented of a particular sinne, he neuer falleth into it againe, but I dare not say so; For a man who repents him of the sinne of hastinesse and rash anger, and particularly of scolding and rash speeches, may fall againe into the same sinne that he hath repented, but this I say, if a man hath truly repented him of a sinne, hee shall very seldome fall into it, nor shall euer so often offend in that kinde: As wee see in a man that hath beene sicke of an Ague, and is recouered againe almost well, yet hee may haue some fitts and grudgings of it, though not so often or extreame as before hee had. Euen so, though wee haue repented, wee may haue some falls and grudgings, but not so often, nor in those extreames as formerly.

Sicke Ague.

Answ. 3. Thirdly, though men doe fall into the same sinne againe that they haue repented of: *Yet they fall not so euidently towards damnation, but with apparant difference from the former.*

I Caution, They fall not damnably. For first, all the falls of those that haue truely repented, *Bee but particular falls, they bee not fallings away from all the graces of God, from all the loue of goodnesse, from all the conscience of duty, but onely from some particulars*; The wicked of the world when they fall into sinne, doe not stay themselues in some one particular sinne,

sinne, but let all goe at randome, and make a conscience of nothing. But the people of God, though they faile in some one dutie, yet they liue sincerely and carefully in all the rest, as *Reuel.*2. The Churches are commended for many things, though discommended in some things: As *Asa* in Scripture, 1.*King.*15.14. *But the high places were not taken away, neuertheless* Asa *his heart was perfect with the Lord all his dayes.* So *Dauid* though a sinner in some things excuseth himselfe, *Psal.*18.21. *For I haue kept the wayes of the Lord, and haue not wickedly departed from my God.* Yea, it is further said of *Dauid*, that hee was a man after Gods owne heart, and kept all the commandements of God, sauing in the matter of *Vriah*, so howsoeuer the godly Fall, they fall not from all the duties of Religion, grace and goodnesse, but hold themselues to prayer and other holy duties. As a man in the climbing of a ladder, though his foote slip, yet if hee hold surely by his hands, hee will not let his hold goe: so it is with the people of God, though their feet slip through frailtie and weakenesse, yet they hold fast by the hands, and will not let goe their hold of Heauen which they haue by faith in God.

*Reuel.*2.

1.*King.* 15.14.

*Psal.*18.21.

Ladder-climbing.

2

Caution with strife.

Againe, *If they fall, they fall with strife and resistance*, there is a kinde of loathing and reluctation in their falls; The motions of the spirit seeke to hinder the workes of the flesh: as *Gal.*5.17. *For the flesh lusteth against the spirit, and the spirit against the flesh, so that you cannot doe those things which yee would.* Thus though a man doe fall after Repentance, yet there is euer ioyn'd with it a certaine vnwillingnesse to fall, and follow the motions of the flesh: as a man that is loath to doe that which hee is drawne and forced to doe, as St. *Paul* sayes of himselfe, *Rom.*7.15. *For that which I doe, I allow not: for what I would, that doe I not, but what I hate, that doe I.* Wee see this also in *Peter*, hee denyed his Master fearefully, and very faintly, but yet presently got him in-

*Gal.*5.16.

Rom 7 15.

to

to the porch from the presse of the people, and was indeed ashamed of what hee had done; as a man who by mischance is all beastly and durty, is loath to be seene by day; so after sinne men are ashamed to appeare before God, being confounded and stricken in their very conscience: So in *Exodus* in the storie of *Aaron*, *Exod.* 32. 2. you may reade how faine would hee haue shifted off that sinne? what excuses did hee make, how loath was hee to doe it?

One durtie.

Exod. 32. 2.

3 They fall with feare.

Thirdly, *Cum formidine*, men sinne in this kinde fearfully, with a secret feare, they are affraid to sinne; they tremble and feare at Gods displeasure, whereas the world are euery way feareless, bold and venturous, and practise sinne as if they were neither affraid of Heauen or Hell, or the losse of Gods fauour, which though they haue heard of, yet they sinne still. But when the true Christian sinnes, it is *Cum formidine*, with feare, as the foure Lepers entred the Campe of the *Assyrians* and rob'd their tents, but with a kinde of feare and trembling, 2. *King.* 7. *&c.* So it is with the people of God in their sinnes, the heart is strucke, and they are ashamed of what they doe, being affraid to bring Gods iudgements vpon them. Therefore there is a great difference in the falls of the one and the other; the one goes on in sin with boldnesse, the other are affraid, and tremble at Gods displeasure. There is (wee know) a great difference betwixt him that falls, and him that goes into a deepe dangerous water; hee that falls into a water, hee does it with feare; hee is dismayed at the perill and danger hee is in, but hee that goes in of himselfe hath a purpose to doe so, he doth it aduisedly, and is neuer affraid, but boldly aduentureth on the danger; so it is with the people of God, they fall into their sinnes with feare out of the frailtie of the flesh, against their owne mindes, to the displeasure of their hearts, but the rest doe not so, but sinne purposely and aduisedly.

Foure Lepers.

2. *King.* 7.

Going and falling in water.

Fourthly,

Fourthly, *Though the godly fall, yet they desire to recouer and to rise againe*; as *Iob* 14.7. *For there is hope of a tree, if it bee cut downe, that it will sproute againe, and that the tender branch thereof will not cease: Though the roote thereof waxe old in the earth, and the stocke die in the ground*: Euen so it is with the people of God, that howsoeuer the graces of God decay in them, and that they waxe drie in them, yet as long as there is life in the roote; and that the roote once comes to bee watered and renewed by the grace of the Spirit, they liue againe by Repentance, comming vnto Reformation and newnesse of life: as you saw in *Dauid, Peter, Mary Magdalen, Mannasses*: So *Dauid, Psal.* 119. vlt. *I haue gone astray like a lost sheepe; seeke thy seruant for I haue not forgotten thy commandements*: *Dauid* was lost as it were, but hee desired to come home againe. A sheepe you know when it is gone astray, and is out of the sheepfold from the fellowes, is not at rest till it bee in the sheep-fould againe; so the people of God when they fall by their sins and corruptions, they are not at quiet or rest vntill they haue returned home to God, and are in the sheepfold againe.

4 They desire to rise againe. *Iob* 14.7.

Psal. 119. *vlt.*

A sheepe.

Now it may bee some man may be obiect, *If this be so that one may fall againe into the same sinnes after Repentance; what comfort can any man haue in this estate.*

Obiect.

I answer, there are two comforts belonging thereunto. Firſt, that though men may fall so after Repentance, *yet they neuer fall quite away, so long as they hold them to the vse of good meanes*, attend to Prayer, reading, meditation, and other religious exercises, reading and hearing of the Word preached: the administring of the Sacraments, with watchfulnesse ouer our owne hearts, liues, and courses. *Dauid* fell not when hee was constant in these courses, but when hee began to bee loose and idle. So likewise *Iudah* one of *Iacobs* sonnes, committed a great sinne, but when was it; when hee was constant in good

Answ. 1

2. *Sam.*

Genes.

good courses, holding himselfe vnto good means: noe, but it was when hee grew loose, and left the societie of his brethren and neglected good meanes: but if wee hold our selues constantly to the meanes, wee shall not fall into grosse sinnes.

2 The second comfort is, That although it come to passe that wee doe fall, yet our falles shall turne to our good: as Saint *Paul* saith, *Rom.*8.28. *All things shall worke together for the best, vnto them that loue God.* And *Augustine* to this purpose saith, That it is good that the Lord let some men fall into sinne, that they the better may see what they are by nature, and bee yet more humbled for it: As we see if a childe be busie about the fire or water; the father will of purpose put the fire to his childs fingers, not with intent to hurt him, but to make him afraid: so when God sees his children too busie with sinne, he will bring them neere some punishment or iudgment to bring them vnto repentance, and at last comfort them.

Rom.8.28.

Childe, fire, water.

This much might seeme to haue beene enough of this case of repentance: but because as in the goodly building of some faire house, the master pillars haue more workemanship and labour then any other particulars, as we read of the two maine pillars of *Salomons* Temple, 2. *Chron.* 3. 15. So because that Faith and Repentance bee the maine pillars in building the spirituall house of God in our consciences, it is no maruell if they take vp more labour and time then all the rest *Chrysostom* saith wel, That if one in digging do light vpon a mine of gold, he will digge still, and neuer giue ouer, till that veine doth faile; so because wee are lighted vpon a veine the Doctrine of Repentance, more precious than Gold; and Faith that will stand by vs in our death, when our gold will leaue vs: doe not blame me, if I digge still, labour still, as long as I may bring you aduantage.

Faire building

2. *Chron.* 3. 15.

A mine of gold.

Now hauing handled the first branch of this first case, come we to the second branch thereof.

Whether

II.

Whether a man that thus falls into the same sinne againe, may bee renewed by repentance. 2 Branch.

I answer two wayes: First, *That a man may though with difficultie*; that is, if a man fall often and apparantly into the same sinnes, it is so much the more hard and difficult to bee cured and renewed; as wee see in the bodie, if a man fall into the Relapse of an Ague, or any dangerous disease, it may cost him his life, and his health will very hardly bee recouered: Euen so it is, after a man hath fallen into the same sinne againe. I doe not say hee may not recouer, or bee renewed by repentance, but it will the more hardly be done, and it will cost much terrour, labour and sorrow. Wee may then see that in this case recouery is possible, and that vpon three grounds. Answ. Relapse of an Ague.

The first is taken, *From the generality of the Promise*, which in generall is made to pardon of all sinnes, except the sinne against the Holy Ghost: as *Math.12. Verily verily I say vnto you, that all sinne and blasphemie shall be forgiuen a man, except the blasphemie against the Holy Ghost.* But a man may fall into Relapses through weaknesse, which is not the sinne against the Holy Ghost, and therefore may be forgiuen. 1 *Math.12.31.*

The second ground is taken *A comparatis: From the condition of the Promise, Luk.17.4.* Where Christ hath giuen vs a commandement that wee should forgiue our brother seuentie times seuen times a day, so often as hee repenteth and is sorrowfull: and *Math.6.* Christ threatneth, *If you doe not forgiue your brother his trespasses, no more will your heauenly Father forgiue you your trespasses.* So then, if a man must forgiue his trespasses that his brother trespasseth against him so often, all which is not a drop of mercie compared with Gods mercie; how 2 *Luke 17.4.* *Math.6.14.*

much more wil God forgiue them that sinne against him, againe, and againe, if they doe repent, seeing hee is the Ocean of mercie and goodnesse.

3 The third ground is, *ab Exemplis:* from sanctified examples of holy Scripture, for wee see in the booke of *Iudges*, when there were any bad Iudges in Israel, the people fell away from God vnto Idolatrie, and when there came good Iudges, the Prophets came and exhorted the people to returne againe vnto God and repent, and so they did recouer againe. So in the Booke of *Kings* wee see that when bad Kings came, they fell away from God, and yet when good Kings came againe, the Prophets preached and exhorted them; and they repented, and were receiued into fauour againe. Here therefore we haue to acknowledge the kindnesse and mercy of God. It is his mercie to forgiue vs, if wee doe sinne but once in our lifetime against him. But great and exceeding great is his mercie; that when wee haue sinned and sinned so exceeding oft against him, that (euen then) vpon repentance hee will receiue vs. Wee reade the Lord declares this much, *Ier.* 3. *If a man put away his wife, and she become another mans: If shee returne againe to her husband, shall not this land bee polluted: but thou hast played the harlot with many louers, yet returne againe to me saith the Lord.* Thus there may bee forgiuenesse, euen after many relapses. It is the charitie of the Popish Church, if a man relapse into Heresie, though he doe repent, hee cannot bee forgiuen. The Pope and his Cardinals will not, may not forgiue him, but the kindnesse and tendernesse of God is such, that though a man doe fall into the same sinne hee hath repented of, hee may bee forgiuen, and shall vpon Repentance bee forgiuen. Oh then, shall not the despisers of Gods kindenesse bee iudged of him.

Iudges.

Ierem. 3.

Answ. 2. But yet I say, *Though Repentance be possible, yet it will*

be

bee very hard and difficult; and that in two respects; First in respect of God:

1. *God will not bee so easily intreated to forgiue*, I do not say that he will not forgiue, but that hee more hardly remits these sinnes, then others.

2. *In respect of our selues, we shall not finde our selues so readie, nor our hearts so apt to repent*, in this Relapse, as otherwise wee might haue done.

This then I say, that if wee prouoke the Lord too often with some sinnes, wee shall not finde him so readie to forgiue as at other times, nor so easie to bee intreated: So saith our Sauiour Christ, *Iohn 5. 14. Behold thou art made whole, sinne no more, lest a worse thing come vnto thee.* And so if we doe sinne, *Deterius accidet*; a worse thing may befall vs. Looke into the tenth of *Iudges*, and there you shall finde how the children of Israel had fallen into Apostasie concerning their Idolatrie, which they repented of, and so prayed vnto the Lord, but the Lord would not heare their prayers, but turned them off with scorne, deriding them: the words are these; *Yet yee haue forsaken mee and serued other gods, therefore I will deliuer you no more, goe and crie vnto the gods whom yee haue chosen, let them deliuer you in the time of your Tribulation.* So then, if wee make no conscience to fall into a sinne often which wee haue repented of; let vs not maruell if God doe not heare vs at the first; for if wee stand vpon tearmes with God for the hearing and helping of vs by and by, take heed hee say not vnto vs, goe away I will not helpe you, goe vnto your sinnes, and the worldly pleasures, profites, honours that you haue serued, let them helpe you. It is true indeed, that all the Scriptures declare God to be a mercifull God; to bee full of compassion, and very ready to forgiue, but when wee shall therefore imbolden our selues to sinne, and desperately come to aske Almighty God, how often

Iohn 5.14.

Iudg.10.13.14

wee may sinne: if it bee but once or twice it is too much; but say it bee once or twice, and the Lord forbeares vs with patience, then let vs beware wee doe not prouoke the Lord by falling backe vnto the same sinnes after wee haue repented, for when it comes to *Quoties peccauimus*, how often haue wee offended in the same sinne, the Lord no question will bee much displeased, hardly drawne to forgiue, and not easily appeased towards such offenders; for hee complaines of such, *Psal.*78.40. *How often did they prouoke him in the wildernesse and grieue him in the Desert?* And *Psal.*95.8. *To day if you will heare his voice, harden not your hearts, as in the Prouocation of the wildernesse, when your fathers tempted mee.* And *Iob* 40.5. hee sayes, *Once haue I spoken, but I will speak no more; yea twice, but I will proceed no further?* *Math.*25. *How often saith God would I haue gathered thee together, as a henne gathereth her chickens, but yee would not. Fortie yeares long (saith hee of his owne people) was I vexed with you in the wildernesse:* If it had beene but for some few yeares, hee could haue borne the matter, but it was fortie yeares together; God is indeed very readie, and mercifull to forgiue, but when it is so often committed, this makes Gods eares bee heauie and stopt to our cries; yea, and our selues to bee so much the more vnfit for the businesse. I speake not this to cut off any man from the hope of pardon: God forbid that wee should take away mercy from the Lord, but to shew that men which fall into the Relapse of the same sinnes are in greater danger then before, and it makes God the lesse readie to forgiue them, and to bee intreated of them.

Psal 78.40.

*Psal.*95.8.

*Iob.*40.5.

*Math.*25.

2 Secondly, *In regard of our selues, it workes a difficultie in vs, wee being so much the harder hearted, and lesse readie to repent.* First, because of the nature of sinne, which is to leaue a promptnesse and readinesse in vs to the same sinne: leauing a staine and a blot behinde it; as when by often lifting vp a burden, wee finde it lighter and

and lighter, and passe away with it so much the more slightly; so by often offending wee make our selues the readier to sinne, and so come to hardnesse of heart; and backwards to repent. To this purpose is that speech of the Prophet, *Ier.*13.23. *Can the Æthiopian change his skinne, or the Leopard his spots, then may you also doe good who are accustomed to doe euill?* Secondly, because as *Dionysius* hath it, *Consuetudo peccandi, tollit sensum peccandi*; so that when a man falls into a sinne, by continuing in the same, hee becomes the lesse sensible and feeling of the same; which makes him the hardlier to bee drawne to repentance. For as you see it is dangerous for a man to haue a bone broken often in some one place, for it may hardly be ioyned againe, or fester, or neuer come to its full strength: So when a man falls into the same sinne, he shall finde much adoe to rise and recall himselfe; as a man that at the first goes away from the fire, it makes him the more chill and cold after, but after that hee hath beene a time in the cold, hee can the better indure it: So it is with sinne, when wee commit it at first, our iudgements are against it; our reasons fight against it, and our consciences are checked and vnquiet for it: But if a man continue in it and sinne often, hee is neuer touched for it, but his heart becomes past feeling, secure, and hardened, and so the worke is more difficult in regard of our selues. And thus it appeares, that there is pardon for such who fall into the same sinne againe; but it is very hard and difficult to attaine the sence and assurance of it.

Bone broken.

Chill from fire.

Now against this doctrine there bee two Obiections made, the first of them is out of *Heb* 6.4.5. *For it is impossible that they who were once inlightened, and haue tasted of the heauenly gift, and were made partakers of the Holy Ghost, and haue tasted of the good word of God, and of the powers of the world to come; if they fall away should bee renewed by Repentance.*

Obiect. 1.

I answer, that if a man fall away from all grace and goodnesse

Answ.

goodnesse, which is that St. *Paul* speakes of, then it is impossible to be renewed by repentance, because such can neuer repent; but if a man doe fall but from degrees of grace, hee may recouer againe, for mention is made onely of falling from all duties of Religion and grace, otherwise the Saints falling onely from degrees and some measures of Grace, may recouer againe and bee renewed by Repentance.

Obiect. 2. *Heb.* 10, 26. The other Obiection is grounded vpon much like such another place of Scripture, *Heb.* 10.26. *For if wee sinne willingly after wee haue receiued the knowledge of the truth, there remaines no more sacrifice for sinne, but a fearfull looking for of Iudgement, &c.*

Answ. To this I answer, that the word *willingly*, signifies *wilfully* and *spitefully*, as it were of purpose to vexe and grieue the Spirit of God. Thus to doe (after a man hath receiued the knowledge of the truth) for such a one there remaines no more sacrifice for sinnes, because his hard heart shall neuer repent, whom God thus giues ouer: but for sinnes done otherwise willingly often; yea, against conscience and knowledge: there remaines alwayes Sacrifices euen after Repentance, knowledge of the truth and inlightned tasting of the heauenly gift; *For the Gospell must no where be stricter, but much more comfortable to miserable sinners then the Law was.* Now vnder the Law there was of purpose constant reiterated sacrifices for sinnes done euen willingly: as *Leuit.* 6.2. 3.4. Therefore much more it must be so vnder the state of Grace in the Gospell.

Leuit. 6, 2, 3, 4.

LECT. 9.

LECT. IX.

II.
THE CASE OF ITE-ration of Repentance.

DAN. 9.10.

Neither haue wee obeyed the voice of the Lord our God, to walke in his lawes which hee set before vs by his seruants the Prophets.

Yea, all Israel haue transgressed thy Law, euen by departing, that they might not obey thy voyce, therefore the curse is poured vpon vs, and the oath that is written in the law of Moses *the seruant of God, because wee haue sinned against him, &c.*

OF the first case of Repentance wee haue already spoken, as also of the two branches thereof; First, whether a man that hath repented a sinne, may fall againe into the same sinne? Secondly, whether so falling, hee may bee renewed by Repentance.

The next case wee are now to come vnto is, *The case of Iteration of Repentance:* which is, *whether a man that hath truely Repented him of a sinne once, be bound to* Obiect.

Repent the same sinne ouer and ouer againe.

Answ. I answer, *The case is cleere, that a man is bound to repent one and the same sinne often:* The answer is easie, but the explication is hard; but I will lay it downe affirmatiuely, *A man can neuer too often repent him of a sin; but the more hee repents, the more comfortable shall bee his life, and his prayers more answering:* Indeed if a mans repentance were perfect at first, then a man need but once repent a sinne. But because all our Repentance is defectiue, and that it is found a worke of great difficultie, therefore it must be often done, to assure that it is well done. So seeing our repentance doth still want somwhat of waight, wee had need goe often and againe to renew the same. Wee see a man in rowing may lose more at a

Rowers. stroke, then hee can recouer at three or foure againe; so a man may lose more by one act of sinne, then hee can recouer by many acts of Repentance. So, this is the state of a Christian, sinne once, and repent often, by the sinne of an houre wee gather matter of mourning and heauinesse for many yeares after; so that the case is cleere, a man who hath repented truly of a sinne, is bound often

Painter. to repent of the same sinne. A Painter when he makes a goodly picture, he drawes line vpon line, and colour vpon colour, till hee haue perfected his picture; so must it be in Repentance, wee must renew our sorrow and griefe for sinne, till our repentance bee perfect; for if it were weighed at the best in the Ballance of the Sanctuarie, as

Dan. 5. *Baltesshazar* was, it would bee found light. Wee see in *Dauids* experience, how stood the case with him after he

2. Sam. 12. 13. had committed that great sinne, 2. *Sam.* 12. 13. of murther and adulterie, vpon his Repentance the Prophet *Nathan* told him that his sinne was pardoned, that God had put away his sinne, and yet *Dauid* cast himselfe downe with great humiliation, would neuer haue done with his repentance, but lamented and mourned for it long after: So though wee haue repented of a sinne, wee must not thinke to buy our peace at so easie a rate, but

humble

humble our soules with sorrow and teares, renewing our repentance againe and againe, neuer leauing till we haue pacified the wrath of God: for how often doth this holy man plye this sute? So *Psal* 25 hee prayes God not to remember the sinnes of his youth: So you see *Dauid* did repent him of those sinnes hee had repented of before. *Chrysostome* sayes well, that *Dauid* still repented of sins done long before, as though they had beene done but yesterday. *Psal.25.* *Chrysost.*

Saint *Paul* did not onely repent of his sinne of persecuting the Church of God at his first conuersion, *Act.* 9.9. but as oft as hee remembred it, as oft doth he speake of it with griefe and sorrow, 1.*Tim.*1.13. *I was before a blasphemer, a persecutor, iniurious, &c.* So 1.*Cor.*15.9. *I am not worthie (sayes hee) to bee called an Apostle, because I persecuted the Church of God:* So that St.*Paul* you see doth often remember his sinnes past and confesses them. This much wee may well obserue when God cast *Adam* out of *Paradise*, hee sent him *è regione horti*, and set and placed him ouer against the garden in the very sight and view of the place which hee had lost through his sinne and offending God, and why was this? that so often as hee lookt into the garden, hee might remember his sinne and lament for it. Now that which *Adam* did in the beholding of the Garden, is that which wee must doe in the beholding of Heauen, hee saw from whence he was cast, throwne out of *Paradise* by reason of his sinne; and wee see what wee are sure to lose, euen heauen it selfe by reason of our sinne, if wee doe not repent and humble our soules, and that timely and daily. Thus you see it is cleere that a Christian is bound to repent one and the same sinne diuers times, and as oft as he lookes vp to heauen to sigh and groane for the losse of it, and not to bee satisfied, though he haue repented to day, and so is assured of pardon, but in the Name of God to goe to it againe to morrow, and to morrow, and neuer giue ouer. *Act.9.9.* 1.*Tim.*1.13. 1.*Cor.*15.9. *Cyrill* obserues it. Paradise.

Against

Obiect. Against this doctrine two things may bee obiected, First, *If a mans sinnes vpon his Repentance be pardoned, then what need is there vpon this to repent any more? this appeares to bee labour lost.*

Answ. 1. Three causes of renewing Repentance. 1 I answer, that though a mans sinnes bee pardoned vpon Repentance, yet there are three causes why a mans repentance must bee renewed; First, because, *Eadem manet obligatio:* the same Bond remaineth still, for though God out of his owne goodnesse and mercie forgiue our sinnes, yet neuertheleſſe haue wee the same Cause to condemne our selues, to dislike and bee sorry for it, because the same bond or tye remaines still, though God haue gratiously pardoned it, yet it is our duty to repent still: Nay to speake as the truth is; *Crescit obligatio*; our bond is the greater, for the more mercy and goodnesse God shewes vs in the pardoning of our sinnes, wee haue alwayes the more cause to be abased and ashamed that wee haue sinned against him. This (as wee see) made an exaggeration in *Dauids* griefe, *In te solum peccaui*, I haue sinned against thee alone; what had *Dauid* sinned against none but God? no question against *Vriah*, *Barsheba*, and the people, but that went to the heart of him most of all, and did more deeply touch him, that he had giuen God cause to bee angry with him, who was so readie to forgiue him, that had shewed him so great kindenesse and mercy in the pardoning and forgiuing of all his sinnes. So Gods mercie to vs in pardoning our sinnes, should not bee a meanes to abate our repentance, but rather to augment and increase it, because there remaines in vs still the same seeds of ouglinesse, vilenesse, deformitie and corruption as formerly, the pardon whereof being great, should continually augment and reiterate our Repentance with holy *Dauid*, *Psal.*103. *Praise the Lord O my soule, praise the Lord, and forget not all his benefites: who forgiues thee all thy sinnes, &c.* Thus Gods mercie in forgiuenesse of sinnes should not abate, but increase

*Psal.*51.

*Psal.*103.

increaſe our repentance; as wee ſee in the ſtorie of the Prodigall ſonne, *Luke* 15.20. hee had a purpoſe to confeſſe his ſinne, when hee returned to his Father: his Father could not containe himſelfe for ioy, but runne out to meet and imbrace him; yet this makes him not ſlacke in his former determination to humble himſelfe, but rather ſpurres him to fall downe and humble himſelfe vnto his Father, confeſſing his faults: So Gods readineſſe to forgiue vs, ſhould bee ſo farre from abating our repentance, that it ſhould rather prouoke vs vnto the ſame, ſo much the more to increaſe it. If a woman ſhould commit wickedneſſe and folly againſt her husband, who puts her away for it, and afterwards ſhould be bent not onely to receiue her and forgiue her freely this lewd offence, but alſo welcome her, and beſtow vpon her rich ornaments and iewels: this kindneſſe of her husbands, (if any naturall affection be in her,) would make her the more to lament and grieue for hauing offended ſo kinde and mercifull a husband, and remember it to her dying day: ſo it is with Gods readineſſe in pardoning our ſinnes, it cannot chooſe but make vs the more ready vpon all occaſions from time to time, to repent and bee ſorry that wee had offended ſo good and gratious a God.

Luk. 15.20.21. Prodigall.

Adulterer.

Secondly, though a mans ſinnes bee pardoned vpon his repentance; *Yet the more a man repents, the more hee ſhall haue the ſenſe and feeling of the pardon of them*; for a man may haue his ſinne pardoned before God, and yet haue no ſenſe and feeling in his owne conſcience of the pardon of it, for there is ſtill retained a feare of guilt, as wee ſee in *Dauid*, 1.*Sam.*12. his ſinne was pardoned before God, and yet there remained (as commonly in ſuch caſes) ſuch an impreſſion of guilt, as hee had no comfort for all this, or as if there had beene no ſuch matter. And ſo, though God forgiue our ſinnes vpon our firſt repentance, yet the more wee repent, the more ſenſible wee ſhall bee of the forgiueneſſe and pardon of them.

2.

1.*Sam.*12.

them. In other cases wee can say, *Abundantia cautela non nocebit*, too much caution hurts not, as when a man comes to locke a cheſt or a doore wherein lyes his gold and treaſure, he will turne the key againe and againe: ſir (ſayes his friend) the doore was faſt before: yea but (ſayes the other) in caſes of this nature, it is good to bee ſure, to make faſt worke; as then couetous men ſay thus by their money and iewells; ſo let vs ſay of our ſaluation, in buſineſſes of this nature, it is good to bee ſure, a man cannot bee too cautelous in making and procuring a pardon for his ſinnes: ſo that after repentance, a man is alwayes the better and readier to repent and comfort himſelfe. It was the zealous and holy care of that good man *Iob, chap. 1.5.* to ſay, *I will goe ſee my ſonnes, for it may bee that my ſonnes haue ſinned and curſed God in their hearts.* So ſhould euery Chriſtian ſay in this matter; It may bee that I haue failed in my Repentance, and therefore I will to it againe to make ſure worke.

Doore.

Iob. 1.5.
Iob.

3

Thirdly, becauſe though a mans ſinnes bee pardoned vpon his Repentance, yet he is ſtill bound to repent them, *Becauſe repentance is required not onely to take away the guilt of ſinne, but alſo to take away the corruption of it.* Wee ſee when Chriſt was dead and buried, the Iewes rolled a great ſtone vpon the mouth of his graue, and why? to make him faſt that hee ſhould not riſe; now we muſt doe with our ſinnes as the Iewes did by Chriſt, not onely bury them our ſelues and make a graue for them, but alſo wee muſt rowle a great ſtone vpon them, and ſeale them vp by repentance, euery day caſting more mold and earth vpon them, that they neuer may riſe againſt vs; *For often repenting of ſinne abates the ſtrength of the corruption of ſinne in the roote.* As a man that hath his houſe on fire, hee will not onely quench the fire for the preſent, but poure water alſo in the cinders and aſhes, for feare of ſome liuing ſparkes or diſſipating heate which may lye hidden therein: ſo muſt wee doe by our ſinnes

Iewes.

Fire.

ſinnes, when the diuell hath ſet our luſts on fire; it muſt bee our wiſedome not onely to quench the motions for the preſent, but alſo as it were to poure water on them to quench the aſhes of ſinne.

The ſecond Obiection is, *That if a man bee bound continually to renew his Repentance, and Repentance bee inioyned with griefe and ſorrow, then it muſt needs follow that a Chriſtian man muſt neuer bee merrie, becauſe ſtill the ſenſe of his owne ſinne will take him downe and make him ſad and deiected.* Obiect. 2.

I anſwer, *That as a man is bound to renew his Repentance, ſo is he bound to renew his Faith too:* Yea, the more hee renewes his Repentance, the more hee is bound to renew his Faith and ioy: thus as a mans ſinnes giue him cauſe to mourne, ſo the Lords mercy in Chriſt Ieſus, will giue him grace to reioyce: So that the *renewing of Repentance, though it bring a man to griefe, yet it will not leaue him in ſorrow,* but ſet him in a moſt full poſſeſſion of euerlaſting comfort; as *Dauid* confeſſes, *Pſal.* 126, 5. *They who ſowe in teares ſhall reape in ioy.* So that there are ſome teares which will bring ioy: there is a kinde of mourning which ends in reioycing. It is obſerued in nature, that there is ſome paine which brings a man eaſe, and a man can neuer haue eaſe, but by the meanes of this paine; As the paine of phyſicke, which doth not worke at firſt without ſome trouble, yet brings health at laſt. The paine alſo that a man feeles in dreſſing of a ſoare (for there are none but I am ſure will confeſſe it puts a man to paine) brings a man at laſt to more eaſe and refreſhing; ſo that *wee may well ſay, the paine is the cauſe of the Cure*; Euen ſo the renewing of Repentance cauſeth a paine, no man can deny that, becauſe it is accompanied with griefe and ſadneſſe, ſorrow and teares, but it is *Dolor & Triſtitia ſanitatis*, a healing and a healthfull paine, ſuch a paine as will leaue many ioyes, and much peace Anſw. Pſal. 126, 5. Paine. Paine.

peace behinde it. Therefore let men neuer bee affraid to renew their Repentance for their sinnes, though they repented before; Let them vpon euery good occasion repent of them still, because though this course of Repentance bring a man sorrow, yet it will neuer leaue him long in heauinesse, but bring into a sweet and comfortable peace with God and his owne conscience; when though weeping and heauinesse may bee in the euening, yet ioy and cheerefulnesse commeth in the morning; such mourning and confessing, ransaking of the heart ends in blessednesse; euer the more spirituall mourning, the more cheerefull holy reioycing: they come from one roote and fountaine, the other shew it selfe first: yet all is swallowed vp into reioycing at last. Now follows the

III.

Case of Repentance.

Whether a man bee bound, and must repent of his sins, and confesse them vnto men? That is, when a man hath repented him of his sinnes vnto God, whether hee must also repent of his sinnes vnto men such as himselfe is, and not onely to confesse all vnto God alone? Which case, (as the law speakes) hath a clouen hoofe; that is, it parts and diuides it selfe into two *Questions*.

1. *Whether a man bee bound to confesse his sinnes to men?*
2. *Whether a man bee bound to make satisfaction and Restitution?*

For the first, here be two extreamities to bee shun'd: whether a man bee bound to confesse his sinnes vnto men? First, the Papists they thinke that a man is bound to confesse all his sinnes vnto man; that it is not enough to confesse them vnto God, vnlesse they also confesse them vnto Priests: in this they are in one extreame; And

in

in the contrary are they that thinke that a man muſt confeſſe all his ſinnes vnto God onely. Now both theſe extreames are erronious, both the Papiſts who thinke wee are bound to confeſſe our ſinnes vnto men, and ſome other carnall profeſſors, who thinke that wee muſt confeſſe our ſinnes vnto God onely; for the truth lyes in the middle way betwixt both: For a man is not bound to confeſſe all his ſinnes vnto any man, and yet ſome ſinnes there are which muſt be confeſſed to men, as well as ſome other that it is enough if wee confeſſe vnto God onely.

Now for the cleering of this point, we muſt remember that in the high Court of conſcience ſins be of two ſorts:

1. *Sinnes againſt God.*
2. *Sinnes againſt men.*

As that of 1. *Sam.* 2. 25. ſhewes, *If one man ſinne againſt another, the Iudge ſhall iudge him; but if a man ſinne againſt the Lord, who ſhall intreate for him?* The ſinnes againſt God are either, 1. *Sam.* 2. 25.

1. *Knowne ſinnes.*
2. *Vnknowne ſinnes.*

As *Pſal.* 19. 12. *Who can vnderſtand his errors; cleanſe thou mee from my ſecret ſinnes:* Now to apply this vnto the point: if they bee ſecret ſinnes againſt God, then it is enough to confeſſe them vnto God onely, for God onely is offended, and ſo it is ſufficient to confeſſe them vnto God: For it is a rule of Iuſtice, *Pœna non excedet culpam*; the puniſhment ſhall not exceed the fault, or goe no further then the treſpaſſe. So then, if our ſinnes bee againſt God onely, it is enough to confeſſe them vnto God: and though the Papiſts ſay; No hope of pardon vnleſſe wee confeſſe our ſecret ſinnes vnto Prieſts: yet the Scriptures of God are cleere againſt them, as *Pſal.* 32. *Pſal.* 19. 12. *Pſal.* 32. 5.

5. *I acknowledge my sinnes vnto thee, and mine iniquitie haue I not hid: I said I will confesse my transgressions vnto the Lord, and thou forgauest the iniquitie of my sin.* And so the poore Publican, that went into the Temple and knockt his breſt, hee confeſſed his ſinnes vnto God, and ſaid, *God be mercifull vnto me a ſinner*; I tell you (ſaith Chriſt) this man departed to his houſe iuſtified: and ſo wee ſee it by experience in the holy Scripture, That wee ſhould confeſſe our ſinnes vnto God onely. It is the ſaying of a learned man, That wee ſhould confeſſe our ſinnes vnto God, who onely can beſt wipe away our ſins; for a man is many times aſhamed to diſcouer his ſecrets to his beſt friends, much more to a ſtranger Prieſt: And ſo then (againſt the Papiſts) wee ſee that we are not to confeſſe all our ſinne, vnto any, but vnto God onely: As in the ſtorie of *Manaſſes*, wee ſee in his diſtreſſe it is written, 2. *Chron.* 33. 12. *And when he was in affliction, he beſought the Lord his God, and humbled himſelfe greatly, before the God of his Fathers.* So then if they be ſecret ſinnes, it is enough to confeſſe them vnto God onely. Whereby you may ſee that the Papiſts opinion is falſe; which inioynes a man vpon paine of damnation to confeſſe them vnto a Prieſt, all the Scripture being contrarie vnto them if rightly vnderſtood.

Luke 18. 13. 14

Chryſoſt. on. Pſal. 50.

2. *Chron.* 33. 12

Exception.

But yet, *In one caſe wee are bound to confeſſe them vnto men*, that is in caſe of diſtreſſe, when wee are ſo burthened with them, as that we cannot riſe vp vnder ſo great a load, nor can finde eaſe or comfort any other way. In this caſe there is a neceſſitie, and wee ſhould and ought confeſſe them vnto men, as Saint *Iames* hath it; *Acknowledge your ſinnes to one another, and pray for one another*: but yet wee muſt take heed vnto whom wee make our ſinnes knowne. It muſt be ſuch a one as wee thinke able to comfort vs in our diſtreſſes, and reſolue our doubts; ſuch a one as will conceale them, and pray for vs in al occaſions, as if it were his owne caſe.

Iam. 5. 6.

Now

Now the Papists goe further, and bring two places of Scripture against this doctrine, to maintaine their opinion. The first is out of *Math.* 8. 4. where Christ saith to the Leper *(Ostende te Sacerdoti) But go thy way, shew thy selfe to the Priest*: so that euerie man though God heale him and cleanse him vpon his confession; yet he is also bound to shew himselfe vnto the Priest. Obiect. 1.

To this I answer, The Papists in this place do alledge Scripture against Christ, *Mat.* 8. 4. to peruert the sense of the Scripture; for the words say not, *Confitere te, Go and confesse thy selfe to the Priest*; but *(Ostende te) Shew thy selfe to the Priest*. Secondly, Christs meaning is, That he should therefore shew himselfe vnto the Priest, to let him know that he was cleansed and healed from his leprosie, and was now free from the pollution thereof: Christ sayes, *Ostende te, quia sanatus es, Shew thy selfe, because thou art made whole*: they doe wrest the meaning thus, Shew thy selfe because thou art polluted. Thirdly, Christ sent him to the Priest, only in case of leprosie, that is, of knowne pollution: but the Papists say, That Christ sent him to the Priest, for to confesse his sinnes whatsoeuer. Fourthly, Christ sent him vnto the Priest, because of the precept of *Moses, Leuit.* 14. 2. where God had enioyned it. Christ sent him, but they will haue him to performe an ordinarie dutie. Answ. *Mat.* 8. 4. 1. 2. 3 4 *Leuit.* 14. 2.

The second place they do alledge, is out of S. *Iames*, 5. 16. *Confesse your faults to one another, and pray one for another*. I answer, That the place doth not bind vs to confesse vnto a Priest; it as much bindes the Priest to confesse vnto vs; because this dutie spoken of by Saint *Iames*, is a reciprocall dutie, *Confesse your sinnes to one another*. Secondly, This confession Saint *Iames* speakes of, is onely in case of necessitie and distresse, without examination, and freely, and that in such a sinne onely, as cannot be healed by our selues. Thirdly, The healing that Saint Iames *speakes of, is by Prayer*: but *the healing of the Priest is by substantiall Absolution*, and so the Popish Obiect. 2. *Iam.* 5. 16. Answ. 1 2 3

confession cannot bee meant here in this place. So that this Argument stands good against them that our secret sinnes against God are not of necessitie to bee confessed, but vnto God onely.

But if they bee knowne sinnes against God, then it is not enough to repent of them before God, but wee are bound to repent of them before men also. So wee see the Prophet *Dauid* after his fall, hee did not onely repent of his sinne before God, but also he made, *Psal.* 51. a penitentiall Psalme as the Fathers haue it, to bee a monument and Testimoniall to the whole Church. So likewise St. *Paul*, 1. *Cor.* 15. hee saith, *I am not worthy to bee called an Apostle, because I did persecute the Church of God.* So as his sin was made manifest in persecuting the Church of God, in like manner his repentance was made manifest and knowne vnto all. So then, this case is cleere, that knowne and open sins are to be confessed not onely vnto God, but also vnto men; that as they haue knowledge of our sins, so also they may haue of our repentance, and that we are changed into newnesse of life, and that for two reasons; First, because as men doe know of our sins, so also may they of our repentance: The second is, that as we haue done hurt to our brethren by our bad example in sinning against God, and drawing others by the same example to doe so also; so farre we should by our outward example of outward confession and repentance draw men vnto God. Which was the reason why *Abimelech*, *Gen.* 20.8. did tell his seruants that which God had in a dream reuealed vnto him, that as many as knew of his sinne in taking away *Abrahams* wife, might know of his repentance, because as he had done hurt by his bad example of sinning, so he might againe salue that sore by his repenting: he might haue carried the matter closely and secretly that none might haue knowne it, but wee see hee doth reueale it to the end it might be knowne.

1. Cor. 15.

Gen. 20 8.

1.
2.

Second sort of sinnes.

The second sort of sinnes are against our brethren, and they are of two sorts.

1. *There*

1. *There are some sinnes which one may commit against a man which doe not hurt him, or indammage him* : as to thinke an euill thought against him, these sinnes wee are to confesse vnto God onely, because hee onely knowes them and is offended for them.

2. *Some sinnes againe there are that doe hurt them, and they doe receiue damage by them of which there bee two sorts* :

First, some are such as we know not to be sins, and such as we haue forgotten, and cannot call to our mindes to remember them; For which sinnes, a generall repentance or confession will serue the turne, but we must take heed that we doe not wilfully or willingly forget them: in such sinnes wherein a man either in body, word or goods, does hurt his neighbour, hauing no ill intent towards him, nor afterward knowing it, in this case generalitie will serue.

But secondly some are such sins as we doe know of, and such as in which we well vnderstand, and remember that wee haue wronged our neighbour. Now if they bee such sins as we doe not know of, as I said before, or be forgotten, or we doe not know to be sinnes; then men are not bound to confesse them; for else who could be saued, for a number of sins were committed against our brethren which we forget, and a number of sinnes there are, which we doe not know to be sins against them; as *Dauid* knew not how hee had offended the *Gibeonites*. 2. *Sam.* 21. 3

But if they be such sinnes as one doth know, these wee are bound to confesse not onely vnto God, but vnto the persons wronged also. As Christs counsell is, *Luke* 17. 3. *Take heed to your selues, if thy brother trespasse against thee, rebuke him; If he repent forgiue him.* 2. *Sam.* 21. 3. *Luk.* 17. 3.

The second question is: whether a man is bound vpon his repentance to make restitution of that which is taken away by vniustice? Quest. 2.

To this I answer, there are in this case two parties offended, proportionable to which must be our practise of Repentance. Answ.

1. God.
2. Our neighbour.

And it being a rule in Iustice that the penalty must stretch as far as the fault; therefore it will follow because both God and man is offended in this case, that we should not only repent to God, but also to men, and make satisfaction for the hurt which we haue done to them. For, *It is the Nature of Repentance to bring all things as neere as may be vnto their former estate againe.* Now wee know that by the sin of iniustice God is offended, & our neighbour is hurt; wherefore, by our Repentance, we reconcile our selues to God; and by our restitution vnto men, wee make satisfaction for the hurt wee haue done them; so that there must be restitution and satisfaction, that wherein we haue indamaged our brother: there may be addition vnto his owne. For if our brother haue ought against vs, God will not heare vs, vntill we be reconciled to our brother, by restitution and satisfaction; as Christs counsell is, *Math.7.23. If thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee: leaue there thine offering before the Altar, goe thy way and first bee reconciled to thy brother, and then come and offer thy offering.* Whereby we may see that God will not accept of any duty which we shall doe, vntill wee bee reconciled to our brother. Thus *Exod.22.5.* God commands, that *If a man doe hurt to a field or a vineyard, hee shall recompence of the best of the field, or of the best of the vineyard.* So *Num.5.7.* God sayes in such a case of trespasse; *And they shall confesse their sinne which they haue done; and hee shall recompence his trespasse with the principall thereof, and shall adde vnto it, a fift part also, and giue it vnto him against whom hee hath trespassed.*

Natute of Repentance.

Note.

See Zachæus his Practise.

Math.7.23.

Exod.22.5.

Num.5.7.8.

Obiect. 1. Ob.1. *But what if a man bee not able?*

Soll. Then doe what you can or may, 2. *Cor.*8.12.

Ob.2. *What if the parties be dead?*

Soll. Then giue it to the next of kinne, *Numb.*5.8.

Ob.3. *What if one know none of the kindred or can finde none?*

Soll. Then

Soll. Then giue it to the poore, or by aduice of the Minister dispose thereof.

And thus wee see the sin of iniustice to bee a grieuous sin, wherein a man is bound to restitution, satisfaction and confession; If a man haue spoken ill of his neighbour, he must be sorry fo it, and speake well of him again. If seruants steale or purloyne any thing of their Masters, they must make it good; confesse their fault, and restore it vnto them again, if euer God bring them home to himselfe: So if a man shall get away his neighbours goods by iniustice, or by deceit or fraud, or cousening of him: God will not accept of such a man, vntill hee haue made satisfaction: the like may be said in forgerie, oppression, subornation, false witnesses and the rest, there must follow repentance and satisfaction, or no forgiuenesse of sinnes. See then what a great sinne this of Iniustice is, and what a grieuous burden a man pulls vpon himselfe, when he hath gathered together a great deale of ill gotten goods: For when hee comes to die, he is in hazard to be either a damned sinner, or a starke begger. And therefore it is a wofull case, when Parents put and aduenture their children vpon any bad courses, not caring how, so they may inrich them. There are a number of Vsurers, which say they cannot liue otherwise, and therefore they put their stocke to vse to raise some profite to themselues. But let them know that these sins be sins of iniustice, and therfore they must not onely repent for them, but also they must make restitution and satisfaction. If a man doe sin against God, if hee confesse and repent, God will forgiue him; But if he doe sinne against men, hee must not onely confesse to God, but also vnto men, and make satisfaction for the offence: here also such are to bee reproued, who at their death make Wills, committing their soules to God, and their ill-gotten goods to their friends and children, the high way to bring a curse vpon them; let Parents beware of this error. And so much for this third case.

Sect. 2. Then goes it to the poore, or by aduice of the Minister distributed.

Againe we see the fin of iniuftice, to be a grieuous fin, where a man is bound to reftitution. Confeßion and confeßion, is a moft true fpeech in all of his neighbour, be mutable forry for, and pray to God for him again. If fecond-hand or pawne any thing of their Maiefties, they muft make it good, or elfe their fame, and before God will not accept of fuch a man, vnleß he haue made fatisfaction: he likewife may be fure to forgeue, or preßion, to- gether with vnmerciful and fhort-fhare muft follow. Now, what a great time this of Iuniuce is, and what a grieuous curfing a man pulls vpon himfelfe, when he hath not confidered a greate deale of all poore goods. For when they come to die, their is hauing to be eafter adiuftified; when Parents put and adiure to their children vpon any bad courfe, not caring how, fo they may inrich them. If euer a man lies of Vfury, which fay they to vfe to mafe fome profite to themfelues. But let them know that euery fin begins of iniuftice and therefore they muft not onely repent of them, but alfo they muft make reftitution and fatisfaction. If a man doe fin againft God, he doe fine againft men, he muft not onely confeße to God, but alfo vnto men, and make fatisfaction for the offence: here allotted are to bee remooued, who as their death make Wills, committing their fouls to God, and their ill-gotten goods to their friends and children, the high way to bring a curfe vpon them; let Parents beware of this error. And fo much for this third caſe.

LECT. X.

IIII.

THE CASES OF Repentance:

The case of Teares.

IOEL. 2. 12. 13.

Therefore, also now, saith the Lord: turne yee even to mee with all your heart, and with fasting and with weeping and with mourning:

And rent your heart and not your garments, &c.

HItherto wee haue spoken of Repentance, with some cases thereof, and some yet remaine to bee spoken of: The last day wee handled the Case of Confession to men. And now in the next place because the want of teares doth so perplexe many in this great work of Repentance: The Lord as in this text and many other places of Scripture so

so exhorting vnto the same; sutable vnto which is the Saints practise now and in all ages: I haue therefore in the next place chosen to handle, *The Case of teares in Repentance*; that is, *whether euery man or woman who truely repents them of their sinnes, must and doe necessarily shed teares for them?* The answer whereof (by your patience) I will lay downe in fiue conclusions. The first *Conclusion* shall be this;

The state of the question.

1. Conclusion.

A man may weepe for sinne, shed teares for it, and yet not truely repent; teares be not alwayes a true signe of true Repentance.

The reason whereof is, because the very naturall man wisheth well vnto himselfe, desires his owne peace and hearts ease as much as may bee. Therefore when hee apprehends the fearfull judgements of God due vnto him for his sinne, euen the hatefulnesse of vile actions which hee hath committed, the very conscience and horror of these things will make him many times weepe, so that a naturall man may shed teares for sinne, and yet not repent him of it: as wee see in *Esau*, *Gen.*27.34. He wept for the losse of his Fathers blessing and his birth-right, and yet so farre from repenting of his sinne, that at that same instant, after his Fathers death hee resolued to kill his brother. So the Holy storie affirmes of *Saul*, 1. *Sam.* 24.17. that when *Dauid* had cut off the lap of his garment, when hee might haue killed him, and when he had made his innocencie knowne to him; *Saul* hee lift vp his voyce and wept, and made confession of his sinnes before God, and yet for all this *chap.*26. wee see hee persecuted him againe, euen against his owne conscience; so we see hee wept for his sinne and yet neuer repented. Hee confessed hee had done ill, and that *Dauid* was more righteous then hee. So *Mal.*2.13. The people of *Israel* is said to haue couered the Altar of God with their teares, with weeping and mourning, and yet for all that liued

*Gen.*27.34.

1. *Sam* 24.17.

*Mal.*2.13.

in

in their ſinnes without Repentance, and ſaid; *wherein ſhall wee returne?* So it is cleere, that teares are not alwayes a true ſigne of true Repentance. For the moſt part all the Religion of the world is this, that if a man can bring himſelfe ſo farre, not onely to be touched for ſinne, but alſo to weepe for it, to ſhed a few teares, by and by they thinke themſelues to bee ſafe; yea, though they liue looſely and prophanely after, but this is to build vp their comfort vpon a ſafe ground, becauſe as wee haue heard, a man may ſhed teares for ſinne, and yet not repent it: ſo that teares bee not alwayes the true companions of true Repentance.

But here it may bee that ſome who are willing to repent, and ready to indeauour this way, may obiect and ſay, *How can a poore Chriſtian take any comfort in his Teares; If teares bee not alwayes a true ſigne of Repentance.* Obiect.

I anſwer, for all this, that there bee two wayes whereby a Chriſtian may finde comfort in his teares; Anſw.

1. *Hee muſt looke into the cauſes of them.*
2. *Hee muſt looke into the Effect and fruit of them.*

Hee muſt looke into the cauſe and fountaine from whence they flowe; whether it bee for feare of damnation and of hell torments hee weepes or not, for theſe may make a wicked man much to be aſtoniſhed for the time, and repent of his ſinne: as *Act.* 24. 26. ſo the children of Iſrael when the Lord told them, that they ſhould not enter into the land of *Canaan*, repented of their ſinnes, and did weepe before the Lord, but the cauſe was the iudgements and ſcourge of God vpon them, being chaſed by the *Amorites*, *Deut.* 1 45. ſo that a man may weepe to no purpoſe for the iudgements and puniſhments that follow ſinne; but when a man can weepe for ſinne, becauſe it is ſinne (which indeed would bring him vnto Repentance,) 1 *Act.* 24. 26. *Deut.* 1 45.

tance,) because hee hath offended so good a God; displeased so gratious, and so mercifull a Father, done that which is prophane and vnseemly in his sight, then wee may haue ioy and comfort in our teares. So wee see in the example of the *Prodigall sonne*, *Luke* 15.21. he more lamented that he had offended so good and louing a Father then for the losse of his money; then for all the miserie which was vpon him, and hardnesse hee had sustained; yea, I say, all this did not so much grieue him, as that hee had offended his good Father. The like wee see by *Dauid*, *Psal.* 51.4. saith hee, *Against thee onely haue I sinned:* did hee sinne onely against God? hee had also sinned against *Vriah*, *Barsheba*, against the people, and against the peace of his owne soule. Yet aboue all, his greatest griefe was for offending his God; a God that had dealt so bountifully with him in his aduancement, and mercifully in his preseruation, and so by the consideration of the cause, wee may receiue comfort in our teares, when wee consider from what motiues they proceed, and principally moouing Causes.

Luk. 15.21.

Psal. 51.4.

2 Secondly, a man that would haue comfort in his tears, *must looke vnto the Effect and fruit of them*, for if a man doe so weepe for his sinnes, as that by and by hee be ready to fall into, and commit the same sinnes againe, and that as greedily and carelesly as hee did before; then it is to bee feared, that the watrie teares shed here, is but a beginning of that euerlasting weeping and mourning in hell. But if a man doe so weepe for sinne, as that thereby hee is made more watchfull ouer sinne, more to hate it, carefull to resist it, more willing to weaken the sudden power thereof in himselfe, then a man may haue comfort in his teares; as it is 2. *Cor.* 7.10.11. *For godly sorrow worketh Repentance to saluation not to bee repented of, &c. For behold this that yee haue beene godly sorrowfull what care it hath wrought in you, what cleering of your selues, &c.* So then you see there are two sorts of teares; First,

2. *Cor.* 7.10.11.

Teares

Teares of prophane men, for they haue their Teares too; but there is ſmall comfort in them, a man is neuer the better for ſuch teares, they are ſeldome put home to the conſcience, nor is the life reformed by them, they leaue no ſteps of goodneſſe, nor prints of Grace behinde them. Secondly, the teares of the godly bee indeed ſorrowfull teares, but they are mightie and quickning (like *Aqua fortis*) which make ſtrong and laſting impreſſions of vertue and of grace, which leaue a ſeed and fruit behinde to worke vpon their ſoules and conſcience. Thus much of the firſt Concluſion: the ſecond is this:

Concluſion 2.

Euery one that commits ſinne hath iuſt cauſe aboue all things, to ſhed teares for the ſame. 2 Concluſion.

This is proued; firſt *By Reaſon*; Secondly, *By Example*: for there are three things which will make a man to ſhed teares:

1. *For the loſſe of ſome great good.*
2. *The feare of ſome great euill.*
3. *The ſenſe and feeling of ſome grieuous paine.*

Now in all theſe caſes, a man hath cauſe to ſhed teares for ſinne; Firſt, *In regard of the great loſſe that comes by ſinne*: worldly men as wee know will weepe for the loſſe of children, goods, lands, and ſuch like; but all the loſſes of the world are not comparable vnto the loſſe which comes by ſin; for it is neither of children, goods, or lands, but by ſinne we loſe the fauour of God, all our parts of that wee haue in Chriſt, heauen and happineſſe; yea, wee faile of Gods bleſſed preſence for euer, and ſo of all loſſes the greateſt comes by ſinne: So that wee haue more cauſe to mourne for it, then for any worldly calamitie or miſerie whatſoeuer, looke in the ſtorie of *Micah, Iudg.* 18.24. *Yee haue taken away my Gods which I made* 1 *Iudg.* 18.24.

made, and the Prieſt, and yee are gone away, and what haue I more? and what is this that yee ſay vnto mee, what aileſt thou? Here you ſee that when the ſouldiers had taken away *Micahs* Gods, hee ranne after them crying and weeping, and was angry that they ſhould aske, what aileſt thou? Euen ſo muſt wee, if ſuch as hee can ſo weepe for a falſe God, much more haue wee cauſe to weepe and mourne, when wee ſhall conſider that our owne ſins haue taken away our true God from vs, yea all the ioy, comfort, and peace that we had in God, and therefore aboue all things wee haue cauſe to ſhed teares and weepe for our ſinnes.

Micahs gods.

2 Secondly, a man hath cauſe to weepe and mourne and ſhed teares aboue all things for ſinne, *In regard of the great and intolerable euill which comes by ſinne.* Whereof the finall euill is Hell and damnation, which is the greateſt, moſt inſupportable and miſchieuous euill of all other; becauſe all other euills are temporarie, this eternall: Wee ſee a man is ſorry when he hath brought himſelfe to lamenеſſe, blindeneſſe, and mutilation of any member, and how much more then when hee hath brought this vpon himſelfe, and therewith the curſe of God, and euerlaſting damnation; paines endleſſe and reſtleſſe for euer: O how much cauſe therefore hath a man to mourne and lament for his ſinnes? which bring not temporarie (but as I ſaid) euerlaſting puniſhments; The fire that came vpon *Sodom* laſted but for a day: The floud that came vpon the old world laſted but for a ſhort time; the great famine of Ægypt, *Gen.*41.49. laſted but for ſeuen yeares, and the captiuitie of Babylon laſted but 70. yeares, but damnation in Hell ſhall be for euer and euer, no time ſhall end it, no meanes ſhall finiſh it, no policie ſhall eſcape it.

Euills procured.

Fire of *Sodom*. Floud of *Noah*. *Gen.*41.49.

2 Againe, all the euills that doe befall vs here are particular euills, either paine in the head, teeth, back, or belly,

or

or ſtomache, arme, legge, &c. but the paines of Hell are vniuerſall in euery part, in all parts at once, which muſt much multiply paine, ſorrow, and deſtruction in vs.

Againe, all other paines and euills haue their mitigations and limitations; If a man hath the goute, hee hath alſo a ſoft bed to lye in; if hee be feeble hee hath one to leade him; if hee be lame, hee hath ſome body to moue him from place to place, but if a man bee in Hell there is no mitigation, no eaſe, no helpe left, not ſo much as a drop of cold water to coole the heate of the mouth, but all horror, griefe, torment, ſorrow and vexation; ſo that if euer a man may haue cauſe to ſhed teares, and feare miſchiefe that may happen, he hath reaſon to doe ſo for feare of hell and thoſe gaſtly terrors of damnation to come, to laſt for euer. 3

Thirdly, a man hath reaſon and cauſe to ſhed teares for ſinne, *in regard of the paines accompanying the ſame:* which are deadly, dangerous: For if one ſhould wound a man in the legge, hee might recouer, but pricke him if it were but with a pinne at the heart, and the wound proues deadly: So it is in wounding of the ſoule, euery ſinne proues deadly, and as a ſtabbe to the heart; for though wee doe not preſently feele it, though our deadneſſe and numneſſe make vs inſenſible and careleſſe. Yet in the day of Gods viſitation, when Gods wrath ſhall fall vpon vs and open our wounds which ſinne hath made, then ſhall wee roare and crie, and indure torment enough: thus if wee haue cauſe to weepe for any thing, wee haue cauſe to weepe for our ſinnes that ſtrike ſo deepe to our conſciences and ſoules. Thus we haue againe to bewaile the hardneſſe of our hearts, that in bodily cures can away with the cutting of a limbe, breaking of an arme or legge, and yet cannot away with the ſearching and lancing of our conſciences. 3 Wounds. Note.

Thus as it is by Reaſon, ſo the neceſſitie of mourning for

for sinne is proued by Example, for there was none of the holy men of God but they haue wept for sinne, and wee haue certainely as much and more cause to weepe then they had; and yet how farre short doe wee come of this dutie? shall I name *Dauid*, *Daniel*, *Peter*, and other holy men of God? how feruent was holy *Luther* in mourning and weeping for his sinnes? had *Dauid* cause to weepe abundantly and water his couch with teares, and haue not wee cause much more? Had *Peter* cause to lament his fall bitterly? and haue not wee more falls then hee had? Had *Daniel* cause to bewaile his many trespasses, and are not we guiltie of many more iniquities? shall *Mary Magdalen* weepe, and weepe for sinne in a manner a riuer of teares, and haue wee no cause or necessitie to weepe for our many transgressions? O if wee could search our sinfull and corrupt liues, and see how we haue offended our God, wee could not choose but weepe for our sinnes: what not shed teares for sinne, when wee see our Sauiour shed blood in the Garden for our sins, and not for any of his; hee being without sinne, but we are hard-hearted and neuer thinke vpon our Redemption: Nor shed a teare for that which wrought blood out of Christs body. O wonderfull and lamentable, what a pitious thing is this, that wee cannot let fall a drop of water for sinne, when hee poured out abundance of his blood for the same; yea, he did sweate it out for griefe and anguish, a signe of small or no sorrow in vs; when wee cannot wring out a few teares, much lesse poure out water before the Lord, as his people sometime did for their sinnes, 1.*Sam.*7.6. Thus much of the second Conclusion; The third is this:

1.*Sam.*7.6.

Conclusion 3.

There is neuer a man liuing that is able to shed teares for euery sinne hee doth commit.

Euery sinne it is certaine deserues teares, yea, and bitter teares

teares too; for euery ſinne is committed againſt God a holy Father; yea, Holineſſe it ſelfe and an infinite Maieſtie; now we know it is no ſmall matter to offend God, nor no great enforcement to ſhed teares for our ſinnes, and yet wee are hardly brought to weepe for one ſinne of ten thouſand: It is ſo in the generall, though it bee true that there be ſome of more feeling and tender conſciences then others: as it is ſaid of St. *Hierome*, that hee wept for ſinne, and was ſo tenderly affected, as if hee had killed a man; but ô that it were ſo with vs; that wee could attaine to this tendernelſe of heart: The hinderances and impediments I take to bee two:

1. *Blindneſſe in Iudgement.*
2. *Hardneſſe of heart.*

For many are ſo blinde, that they know not ſinne to bee ſinne in their iudgements: As *Mal.* 1 when they were reproued of their ſinnes, yet they ſay, wherein haue wee ſinned? or if men know ſinne to bee ſinne, yet they miſtake; they thinke great ſinnes are but pettie ones, and ſmall ones, they eſteeme to bee nothing at all, not worth the grieuing at, becauſe for the preſent they paine not: as a man hauing a bleeding wound hee ſees not; paſſes it ouer vntill hee faints: it prooues deadly if not ſtopt and cured. 1 Bleeding wound.

Againe, another cauſe is, *Hardneſſe of heart*, which (for all the Regenerate are in part ſanctified) we are ſubiect vnto, therefore though ſome in Repentance bring forth teares; yet a number for their liues cannot ſhed any one teare for ſinne, vntill God by an eſpeciall worke conuert and turne the Heart vnto him, by an eſpeciall operation of his bleſſed Spirit and power of Grace. The want of this tendernelſe wee ſee made the Prophet in the name of the Church crie out, *Iſa.* 63. 17. *O Lord why haſt thou made vs to erre from thy wayes, and hardened* 2 *Iſa.* 63. 17.

our

our hearts from thy feare? Yet I must needs say, there is great difference betwixt that hardnes of heart in the godly, and in the wicked: for that of the former is sensible, full of paine, griefe, sorrow, mourning, yea there is a particular sorrow for that hardnesse felt, besides that of other sinnes: but that which is in the wicked is insensible, they are neuer thorowly touched or affected with a feeling of their sinnes, and so neuer weepe or sorrow for them. The fourth Conclusion is,

Concluſ. 4.

That a man may truly repent him of his sinnes, though he cannot weepe or shed a teare for them.

Which I prooue thus, *They that can mourne for their sinnes, and in compunction of soule make vse of the death and passion of Christ, may truly repent:* but a man may mourne for his sinne and do thus, and yet neuer shed a teare; therefore a man may truly repent without shedding of teares, for teares are not alwayes a signe of true repentance. As we see *Acts* 2. 37. where it is sayd, those Converts were pricked in their hearts, not pricked in their eyes; for a mans heart may be pricked and ouerwhelmed with griefe, and yet not weepe or shed any teares. So wee see the Publican, *Luke* 18. Hee could not weepe, but hee was humbled and cast downe in the sense and feeling of his sinnes; *Lord* (saith he) *be mercifull to me a sinner.* So in like manner, we doe not read that the Theefe vpon the Crosse did weepe or shed any teares, yet hee confessed his sinnes, and was inwardly grieued for them. So we see a man may truly repent who sheddeth no teares. For as a Wine vessell without vent is readie to burst; so the lesse weeping, many times the greater is the sorrow, and the heart so much the more ouerburthened. Teares are as a vent, which when they are not, and the heart this way allayed and eased, the inward griefe is so much the more ex-

Acts 2. 37.

Vine-vessell.

cessiue

ceiue and great. The fifth Concluſion is;

Concluſ. 5.

That there is hardly any man liuing, that hath truly felt the worke of Grace in himſelfe, but at one time or other, if God let him liue any time, hath or ſhall in ſome meaſure ſhed teares for his ſinnes. Euer excepting theſe men whom their naturall hard and drie temper of their eyes diſableth perpetually from all teares: ανηλεόφθαλμοι.

This Concluſion I will firſt open, and then in time confirme it: yet aſſure your ſelues of this, That euery one cannot weepe in their repentance and firſt Calling, vntil it pleaſe God to infuſe more grace, and ſmite the heart. Yet though at firſt they doe not, wait a while, and in continuance of time, or when God ſends ſome great affliction or judgement vpon them, you ſhall ſee them come to teares, and weepe for their ſinnes. As a man that is ſtricken with a ſword, the bloud doth not alwayes by and by follow; So it is with the ſmitten conſcience of a wounded ſinner; there is feare, aſtoniſhment, and amazement many times, before weeping; and yet afterwards teares may come abundantly, as bloud after a wound.

One ſtricken with a ſword.

But to my promiſe now, which was, firſt, To open the Concluſion: ſecondly, To explaine it. Firſt then I ſay, *That hardly is there any man liuing, but he hath or ſhall ſhed teares for ſinne, if God haue a purpoſe to ſaue him:* Therefore howſoeuer one may goe away at the firſt rejoycing, like *Lydia* at her firſt conuerſion; and like the Eunuch in the *Acts:* yet at one time or other they ſhall weepe and mourne for their ſins: though I would haue you remember, that I do not exclude any from the hope of Heauen, and ſtate of true penitencie, that ſhed no tears for ſinne; for ſo I haue ſhewed the caſe may be, though ſeldome heard of. *Dauid* ſayes, *Pſalme* 37. 25. *I haue*

Lydia. *Eunuch.*

beene young and now am old, yet haue I not seene the righteous forsaken, nor their seed begging bread: And yet poore *Lazarus* died a begger, and was carried by the hands of the Angels into *Abrahams* bosome: Now *Dauids* meaning is, not that there was none of the righteous, or of their seed that did begge their bread, but that it was a rare thing, that hee had not seene it in his dayes, or in an Age: So wee may say of this point; It may bee a man may bee truely conuerted, and yet neuer shedde a teare in his life: but it is a rare case, no ordinarie thing, it is that which seldome falls out one of a thousand, but that at one time or other they are so prest with their sinnes.

Dauids Experience.

2. Againe, secondly I say, that true teares are not to bee commanded by vs, but are an effect of Gods grace wrought in man: as *Zach.* 12.10. *And I will poure vpon the house of* Dauid, *and vpon the Inhabitants of* Ierusalem, *the Spirit of Grace and supplication, and they shall weepe, &c.* That is, they shall mourne and lament as a man that mourneth for his owne sinnes; nature may make a man mourne for the losse of his children, friends, goods, wife and such like, but it is onely the Spirit of God, of Grace that can make a man shed teares for his sinnes, so that a man may bee a naturall man, an vnregenerate man, an vnconuerted man, and neuer shed a teare for his sinnes all his life long, though hee bee a most wicked liuer. But if the Spirit of Grace once worke vpon his heart, hardly but at one time or other, his heart will melt and lament that hee hath offended God.

Zach. 12.10.

3. Thirdly, I say, if God let him liue any time in this world (for a man may bee taken away immediatly vpon his conuersion, as the theefe vpon the crosse) and then as hee wants time for other Christian duties, so for this also; but if God let a man continue any time, then one occasion or other will bring him backe to the beholding of his sinnes, cause him to afflict his thoughts, repent throughly, and so worke teares out of him, yea bitterly to bewaile

waile his ſinnes, becauſe no man truely conuerted can thinke of his ſins with pleaſure but with griefe. *Iob* ſaith thou makeſt mee to poſſeſſe the ſins of my youth; ſo wee may bee free and haue little ſorrow and few or no teares for ſinne at firſt, and yet this caſe of compaſſion may affect vs in our riper age, or old age, or in the time of ſickneſſe and death, at which time wee may come in bitterneſſe of ſoule to bewaile them.

Fourthly, againe I ſay, that at one time or other wee ſhall ſhed teares for ſinne, ſome doe mourne and weepe at their firſt conuerſion, and lye a long time vnder the burden ere they can be comforted, As a many experiences of troubled conſciences amongſt vs doe ſhew. Some againe like to the Eunuch, *Act.*8.39. and *Lydia*, *Act.* 16.14. when God opens their hearts, abſenting matter of terror, and repreſenting full matter of ioy, depart away at firſt reioycing, not mourning as others: So that I ſay the caſe is different in this caſe, according to the repreſentation and diuine impreſſion vpon the ſoule of ioy or terrour in the preſent apprehenſion; or according to the former guiltineſſe of the party conuerted: but this is moſt ſure if we belong to the Lord, at one time or other, wee ſhall weepe and mourne for ſinnes of our ſelues and others. See *Pſal*,25.7. ſaith *Dauid*, *Remember not O Lord the ſinnes of my youth.* And 2.*King*.22.10. you ſhall finde how much good *Ioſiah* was affected with the ſinnes of the time, when *Helkiah* the Prieſt deliuered him a booke whereby hee apprehended how the people had offended God, ſo that whoſoeuer of Gods children hath not yet felt conuerſion throughly, hee ſhall feele it before this life leaue him: as I ſhewed formerly, a wound with a ſword makes but a white ſtroke at firſt; but within a while the blood iſſues aboundantly: So euery one doth not by and by bleed vpon his firſt conuerſion, and feeling of ſinne, when hee is ſmitten by the Law: but tarrie awhile till ſome further working vpon his

4

*Act.*8.39.
*Act.*16.14.

*Pſal.*25.7.
2.*King*.22.10.

Wound.

his heart, and you shall see vnconcealed sorrow and teares issue forth amaine.

Now the Reason of this I thinke is,

Why some men mourne, and some doe not, but reioyce at their first conuersion; because it is with the motions of the minde, as it is with the motions of compounded bodies, Elements predominate tending still towards their proper orbe or place agreeable vnto them. So at that time of conuersion, looke what the soule is most possessed with at that time, thither it is carryed. As fill a bladder with winde and throw it to the ground, it will not lye there but bend vpwards to the aire, because it is filled with ayre; but fill it with earth, and it will fall and lye on the earth, because of the earth that fills it: and our bodies being earthly fall to the earth againe: So it is in the minde of a man at his first conuersion, if hee apprehend the mercie of God in Christ, more then the fearefull iudgements of God for sinne, then hee is carryed with comfort, but on the other side apprehending iudgements most, then hee is cast downe and discouraged.

A Bladder with winde.

Cause of feare or ioy.

Fiftly I say, all that are truely conuerted shall shedde teares at one time or other, though not in a like measure, for some shed teares in a more abundant manner, as *Mary Magdalen* who sate at Christs feete and washed them with her teares, *Luk.7.* So of *Peter*, *Math.26.* who went out and wept bitterly: and of *Dauid*, *Psal.6.* who watered his couch with teares: whom though all cannot follow, yet all must wish to imitate in true sorrow for sinne, in one measure or other; for it is well obserued of a learned man that a man may let out the corruption of a byle, as well out of a little hole as out of a great one: as one may know that there is life in a man, as well by the stirring and wagging of a finger, as of the whole hand: so

Luk.7.

Byle let out.

Life by stirring.

may

may the truth of Repentance as well bee discerned by a few teares as a great many. Thus wee haue seene the meaning of the conclusion. That there be very few who are truely conuerted, if they continue any time after conuersion but will shed teares for their sinnes at one time or other, in one measure or other. Now I come to confirme it diuersly;

1. *By Reason.*
2. *By Authoritie.*
3. *By Example.*

First by Reason thus, hardly is there any man liuing be he neuer so stout hearted, and composed in himselfe, but there is one thing or other that will make him weepe though hee set neuer so good a face on the matter, the losse of wife, husband, children, or the vnkindnesse of friends, or some worldly calamitie; but in those that bee truely conuerted, *the greatest griefe of all is the griefe for sinne*, all other griefes whatsoeuer are nothing so great or sensible; If this bee throughly apprehended; nothing so workes on the heart of a renewed man, as the heauie and sad remembrance of sinnes past, whereby hee hath offended God, and grieued him to whom he oweth more seruice and duty then to all the world besides. And so seeing there is not any man liuing, but some extreamitie will make him weepe, and the greatest extremitie in any mans conscience truely considered is sinne, or for sinne, hardly is there any man liuing but at one time or other the conscience of his sinnes will make him weepe and draw teares from him. 1 By Reason proued.

Secondly, *By Authoritie* thus, *Psal.126.5. They that sow in teares shall reape in ioy. Ierem.50.4. Then and in those dayes and at that time shall the children of Israel come, they and the children of Iudah going and weeping they shall goe and seeke the Lord their God.* So *Reuel.* 2 By Authoritie.

21.4. it is promised, *And God shall wipe away all teares from their eyes*, not onely the teares which they haue shed in regard of their miserie, but also those shed in regard of their sinnes: so it is most sure, that those who are humbled and shed teares for any thing, will especially mourne and weepe for sinne.

3 By Example.

Thirdly, *By Example* of other holy people that haue beene before vs, they that could hardly weepe for all the things in the world did yet weepe for their sinnes; *Dauid* a souldier, and so by consequence a stout-hearted man, much acquainted with blood, yet his sins made him shed abundance of teares, *Psal.6.6.* and so he addes *ver.8. Hee hath heard the voice of my weeping:* And so *Mary Magdalen* sate her downe at the feet of Iesus, and washed them with her teares, *Luk.7.* which though it bee no strange thing for a woman to weepe, yet for such a woman to weepe, a Lady, a gallant altogether, set vpon her pleasures, brauery and delights, it was as strange a thing as might be. The like may be said of the children of Israel, a proud insolent hard-hearted people, such as would not eatily melt, yet when the Angel, *Iudg.2.4.* came and set their sins before them, the text saith, *That they lift vp their voice and wept:* and in another case of sorrow, *1.Sam 7.6.* wee reade, *They poured out water before the Lord:* and therefore seeing such who of all others were most vnlikely to weepe, did shed teares for their sinnes, being prickt in conscience, what shall wee thinke of others a great deale more tender-hearted; what haue they done in secret before God? Thus the conclusion is made good.

Psal.6.6.
Iudg.2.4.
Iudg.2.4.
1.Sam.7.6.

Vse.

Oh then thinke of this yee merry people of the world, you that passe your dayes in ioy and pleasure, that if the best of Gods people and seruants at one time or other, haue and must shed teares and weepe for their sinnes; O how great cause haue you to lay aside your merriments, to bid

bid farwell to your ſports, and to come downe into duſt and aſhes, and there in the bitterneſſe of your ſoules mournfully and heauily to lament your ſinnes before the Lord; It is time that you exclaime and ſay, *Peccatum eſt cauſa triſtitiæ & doloris*; Sinne will cauſe ſorrow, feare and lamentation, either in earth or in hell: and ſo better weepe and mourne for our ſinnes on earth, where you may haue comfort and pardon, eaſe and forgiueneſſe, then in hell where you ſhall haue a continuall death, and yet a liuing torture: *Ibi erit fletus & aſſiduus terror*: they be Chriſts owne words as you know, *Luk.*13.28. *When they ſhall ſee* Abraham, Iſaac, *and* Iacob, *and all the Prophets and Saints in heauen, and themſelues ſhut out of doores*: whilſt they ſhall ſee other penitent ſinners goe to heauen, and themſelues meanetime tormented in hell: Others goe to pleaſure, whilſt theſe goe to paine; others to bee carried to eternall life, whilſt theſe goe downe to eternall death. And ſo beloued of the Lord, iudge your ſelues for your ſins, that God may not iudge you: condemne your ſelues, and let your preſent teares preuent thoſe heauy endleſſe teares to come vpon you hereafter. And thus, let vs all goe forth with Chriſt into the Garden: and let vs not ſleepe there as his Diſciples did, but ſeeing Chriſt fell flat vnder the burden of our ſinnes; let vs fall downe by him in conſideration of our manifold offences; where though wee cannot ſhed blood as hee did, yet let vs indeauour and pray to God that wee may ſhed teares of repentance: Yea as Chriſt in the daies of his fleſh did offer vp ſtrong cries and teares with ſupplications and prayers vnto him who was able to ſaue him from death; ſo let vs doe, and let vs be reſtleſſe, neuer to giue ouer our ſute, vntill we heare that comfortable voyce come vnto vs: Sonne bee of good cheere, thy ſins are pardoned, thy ſoule ſhall be ſaued; thy prayers and teares are come vp in remembrance before God. Thus much of the Caſe of Teares.

*Luk.*13.28.

*Heb.*5.7.

LECT. XI.

V.

THE CASE OF comfort in death in Repentance.

NVM. 23.10.

Let mee die the death of the righteous, and let my last end bee like his.

AS wee haue a care to liue to the Lord, so wee must haue a care to die to the Lord also. For as it is *Rom.* 14.7.8. *None of vs liueth to himselfe, and no man dieth to himselfe, for whether we liue, wee liue vnto the Lord, or whether wee die, wee die vnto the Lord; whether wee liue therefore, or die, wee are the Lords.* Accordingly is that rauish'd speech of *Balaam* here in my text; *Let mee die* *Rom.* 14.7.

Num. 23.10.

die the death of the Righteous, and let my last end bee like his. Which words, doe especially imply these three thing:

1. *That there is a death of the righteous, that they must die as well as others.*
2. *That the death of the righteous is farre different from the death of the wicked.*
3. *That euery man must desire to die as the righteous die.*

That is in peace of a good conscience, and feeling of the promises and comforts of God made in *Iesus Christ*, so that these words shew vs that there is great cause for vs to inquire after. The case of Repentance wee last spake of, *Whether euery one that hath truely repented can shew himselfe comfortable and heauenly minded at the houre of Death?* Now the answer I will lay downe in two points:

1. *That a man may truely repent, and yet depart out of this world with little or no comfort at the houre of death.*
2. *That there is neuerthelesse a very hopefull and likely way, whereby true penitents may come boldly to die with comfort, if they doe not neglect the meanes.*

Concerning the first point, I say a man may truely repent him of his sinnes, and yet shew little or no comfort at the day of death. Yea the truth is, that the greatest part of Gods people as they liue well, so they die well and comfortably: as wee see *Steuen* did, *Acts 7.16.* Hee saw a heauenly vision, heauen opened, and *Christ* standing at his right hand readie to helpe him, and euen so for the most in the day of death, the people of God see heauenly visions: So *Iacob* went downe to Egypt and died

Steuens sight.

Gen.49.33.

died there comfortably and in peace: The like wee reade of *Ioseph*, who commanded his bones to bee remooued, at their departure from Ægypt. So *Dauid*, *Moses*, and other of the Saints died, and had honourable buriall in the peace of a good conscience. This made *Balaam* say, *O that I might die the death of the righteous, and that my last end might bee like his*: Hee would not liue the life of the Saints, but hee would gladly haue so died: it was too strict, too precise a way for a naturall man like him: too much against the currant and streame of the world, though hee would haue dyed like the righteous, because hee knew the difference was great betwixt their death and that of wicked men. So it is written, *Heb.* 11. 13. of the Fathers of the faithfull; *They all died in faith*, not all of lingring sicknesses, nor they died not all in their beds, nor amongst their friends, in bodily honour and pompe which may bee taken away and debarred men to inioy: but in faith, in peace of conscience, in hope of heauen, in the comfortable application of the promises of Gods loue, in assurance of the pardon of sinne. So as I say; vsually and ordinarily, the people of God liue in this world with comfort, and depart out of this world as old *Simeon* did when hee had gotten *Christ* into his armes, *Luk.* 2. Yet sometimes it falls out by the wise dispensation of God that through their owne default, the most faithfull and beleeuing men haue very little comfort, and poore fruits of their faith when they come to die, but either die without feeling (which is grieuous) or which is more fearefull with feare and horror; which not onely daily experience confirmeth, but Scripture also: as *Eccles.* 8. 9. All things come alike to all: there is one euent to the righteous and to the vnrighteous, to the good and the bad, to the pure and the polluted, to him that sacrificeth and to him that sacrificeth not, &c. the meaning of which place is, that all worldly things fall alike to all with the same condition and time, to the wicked as well as the good, to the Iust, as to the vniust. Now if all things fall alike

Gen. 50. 25.

Heb. 11. 13.

Luk. 2.

Eccles. 8. 9.

alike in their liues, then may ſome men ſay, it may be alſo alike in their deaths, and ſo wee may not by and by condemne a man that ſhewes little comfort at his death; but if his life haue beene good, he hauing walked in the feare of God, ſhewed ſignes of his conuerſion, wee are to iudge of him according to the whole courſe of his life, and not according to that one inſtance of his death: for as a man that ſees his fellow ſit vpon a high rocke a great way from him, though hee ſtirre neither hand nor foot, nor ſhew any motion of life, yet hee knowes there is life in him, becauſe he ſits vpright; there was life in him when he left him; and no body came ſince to take away his life; ſo in this caſe it is with a Chriſtian, though wee ſee no motion or ſigne of ſpirituall life at the inſtant, yet becauſe wee knew him when hee had the life of God, and grace, and no body ſince could take it from him, it cannot bee, wee may conclude, but that it remaines ſtill with him; as 1. *Iohn.* 3. 9. it is ſaid, *Whoſoeuer is borne of God doth not commit ſinne, for his ſeed remaineth in him, neither can hee ſinne becauſe hee is borne of God.* The godly in this caſe are ſaid not to ſinne, becauſe they are preſerued from ſinning totally or finally; a holy ſeed remaines in them which breakes forth into repentance for all and the leaſt ſinnes; and becauſe the Lord imputeth not their ſinnes vnto them; ſo as they ſhall doe nothing which ſhal impeach their ſaluation: So that if a man haue liued well, wee hauing ſeene the effects of Gods holy Spirit in him, wee are not by and by to condemne him, though hee expreſſe and feele ſmall or no comfort when hee comes to die.

Note.

One on a Rocke.

1. *Iohn.* 3 9.

Pſal. 32 1.

Now there bee three Cauſes why the people of God, or a particular Chriſtian may die with little or no comfort, feeling of Gods fauour; and yet haue truely repented.

3 Cauſes why Gods people die without comfort,

1. *The*

1. The cause may be in nature, and then it is either by reason of { 1. The Complexion, or 2. By Reason of the Extremitie of the Disease. } 1

2. For neglect of Grace.

3. Because of their indisposition at the time of Death.

These be the three causes why many of Gods people finde little comfort in the houre of death: *First, by reason of their complexion*, for grace doth neuer abolish nature, but onely tempers and mortifies it. Indeed the nature of Grace is to abolish sinfull affection in man, but naturall affections it abolishes not, onely orders and keeps them within bounds and measure; as wee see in the two Kine who carried the Arke, there was a naturall affection in them which made them low as they went, 1. *Sam.* 16. 12. and there was also a power of God seene ouermastering nature, which made them carry the Arke vnto the place which God had appointed, thus Grace orders onely, but destroys not nature, it qualifies and directs it, making it a seruant in all things. So obserue of what constitution a man is before Regeneration, and you shall finde him of the same after conuersion: If melancholie before, hee will bee melancholie after: if chollericke, the same after. Hence it is that the very best men may shew a great deale of difference betwixt what they were in life, and in the time of death: for if a man be chollericke by nature, if formerly hee haue beene hastie and rash, this man though a sanctified man, and the deare childe of God, may yet (vnlesse a great deale of grace with strength of iudgement ouermaster nature) shew much impatiencie, touchinesse, waywardnesse when hee comes to die. So if a man haue beene of a melancholie disposition, of a sad speech; or few words in his life, though excellent in grace, this man if not ouermastered by grace, for his life is not able to shew himselfe cheerefull and comfortable when hee comes to die. On the other side, if a man be of a san-

1 Cause of want of comfort in Death.

Kine carrying the Arke.

a sanguine complexion, and so by consequence light and merry; this man although hee haue beene a vilde and a loose liuer, yet hee may shew himselfe comfortable at the day of death, when yet this comfort may be not a worke of grace but of meere nature. Thus when wee see a man distrust himselfe in the day of death, wee may set our selues from his owne dispolition to comfort him; for in some complexions, one may come to die comfortably, though one want grace, and in some there may be a lumpishnesse and discomfort, and yet haue a warrantable end: Therefore if wee would iudge rightly of any at the day of death, wee must consider of what complexion they are, and so deale iudiciously with our comforts and threatnings. As if wee poure a glasse of wine amongst wine, it tastes onely of wine, but if wee poure it into a glasse of water, then though the wine bee predominant, yet there will be a tange and taste of water; euen so when the grace of God is infused into our hearts, though that bee predominant, yet there will bee a tange and taste of nature in this life: which is one cause why Gods children die sometimes vncomfortably.

Wine.

2 Cause why some Saints die vncomfortably. Blow on the head.

Secondly, another reason in Nature may bee, *Because of the violence of the Disease*; for there bee some diseases in nature which worke more furiously vpon the spirits then others doe, as a man hauing a great blow vpon the head, may bee so stonied and amazed with the same, that for the same time hee may not know what hee speakes or doth: euen so a holy man may be so diseased for the time, and distressed with the extremitie of his paine, that hee may breake forth into rage and passion, hee knoweth not what: as it is said of *Moses*, *Psal.* 106.33. *That they did vexe his spirit and prouoked him; so that hee spake vnaduisedly with his lipps.* So *Dauid* saith of himselfe, *Psal.* 31.22. *For I said in mine haste I am cut off from before thine eyes, &c.* So that through extremitie and vehemencie of passion, a good man may breake out into things vnseemly,

Psal. 106.33.

Psal 31.22.

vnſeemly, all which tendeth to this, that a good Chriſtian may die of ſo ſtrange a diſeaſe, of the Fluxe, burning Ague, Stone, Conuulſion, when either the choller ſhooting vp into the head, or the diſeaſe working furiouſly vpon the tender vitall parts, the partie may die ſtrangely: hee may talke idly, crie out through the extremitie of his paine; hee may haue his face and his mouth pulled awry, &c. and yet for all this bee the deare childe of God, and vndoubtedly ſaued. So one may die of an Apoplexie or dead Palſie, in which caſe a man ſhall haue all his ſenſes benummed ſo, as hee may die like a blocke without ſhew of iudgement or reaſon, and yet for all this bee in a bleſſed ſtate, becauſe though the ſtate of his body bee changed, yet the ſtate of his minde and ſoule remaines vntouched.

Yet I doe not maintaine ſo ſaying, as if all who died of theſe diſeaſes died without comfort; or that one may not die comfortably being thus viſited; yes it is moſt cleere, that if a man be not wanting to himſelfe, and caſt away the helpes which God giues him; hee may die with comfort of whatſoeuer ſickneſſe hee dies of. For of all deaths the moſt extreamely afflictiue is by fire, this is accounted the ſharpeſt and ſoreſt of all bodily deaths, and yet we ſee many of the Martyres haue ſhewed themſelues very ioyfull and comfortable euen in the very flames. The reaſon whereof is this; *The power of grace is infinitely greater then the power of nature:* as 1. *Iohn* 4.4. *Greater is hee that is in you, then hee that is in the world:* as if hee ſhould ſay, the power of nature is the ſpirit of the creature, but the power of Grace is by the Spirit of God: now the ſpirit of God being greater then any created ſpirit whatſoeuer, it comes to paſſe that the power of Grace brings the power of Nature vnto ſubiection, and ouertopping thoſe ſpirits and ſenſes workes exceeding comfort, euen in the houre of death: as wee ſee when contrarie windes blow vpon a Ship, that which is the

Exception.

1. *Iohn* 4 4.

Contrarie windes.

the ſtrongeſt carries the ſhip away : So becauſe there is both nature and grace in vs, and both blowe vpon the ſhip, that is, worke vpon our ſoules, in this conflict, that which is the ſtrongeſt, working moſt effectually, preuaileth at the houre of death ; carrying the ſoule with it.

The ſecond generall cauſe of want of comfort in the houre of death

The ſecond Generall Cauſe of want of comfort in the day of death is, *The decay of Grace* ; for many times the people of God are negligent, growe ſecure, omit the meanes of growing in grace, grow looſe, are not carefull to anſwer that expectation which is had of them, leaue off diligence in hearing the Word, and practiſe of holy duties : quench the good ſpirit with following vaine delights, giue way vnto temptations, ſuffering them to take hold vpon them ; thus they breake out ſome one way, and ſome another, whereby it comes to paſſe, that it is the good pleaſure of God to correct this looſeneſſe (though they thinke to ſhelter themſelues vnder the Almightie as formerly) but they cannot doe it ; wee ſee when *Sampſon* had growne looſe in his life, hauing played the wanton and gone a whooring from God ; when after this the *Philiſtims* came vpon him, hee thought to haue done as at other times, but for his life hee could not, for his ſtrength was departed from him : thus when ſome of Gods people runne out in their liues, and venture on ſin, many times they ſmart for it at their deaths, ere the conflict with conſcience be ouercome, and peace in the aſſurance of the forgiueneſſe of ſinnes be ſettled : So 1.*Cor.* 11.30. the Apoſtle ſhewes them, *For this cauſe many are weake and ſicke amongſt you, and many ſleepe* ; ſo that oft times the cauſe of little comfort in death, is by reaſon that men liue looſely and careleſly when they bee well. So S. *Paul* ſaith, 1.*Cor.*15.56. *The ſting of death is ſin, and the ſtrength of ſinne is the Law* ; It is ſinne that makes the ſting of death to bee ſo grieuous, painfull, and bitter vnto vs : ſo that is plaine, the more looſely a man liues, the more licentiouſly hee giues himſelfe ouer to the world,

*Iudg.*16.20.

Sampſons intent.

1.*Cor.*11.30.

1.*Cor.*15.56.

the

the more will death grate and ſting him when hee comes to die. Therefore if a man would leſſen his owne paines in the day of death, hee muſt looke to leſſen his owne ſin in his life; becauſe *Death in death hath no ſting but by the worke of ſinne.* If a man haue an apparant hot burning Feuer, the more hee drinkes hot Wines, and feedes on fierie ſpices, the ſtronger and more violent muſt his fitts bee; where by the contrary, the more ſober and temperate hee is in diet, the weaker ſtill will his fittes bee; euen ſo it is in death: Death is like a powerfull fitt of an Ague, if a man diſtemper himſelfe before death, and liue looſely and licentiouſly, death will ſhake euery ioynt of him with mighty terrors, and threaten to bring him to the King of terrors, but if a man bee wiſe to weaken death by Repentance, Humiliation, holy prayer to God; then though death may come, yet the furie and ſtrength of it ſhall bee much abated: and ſo wee may haue comfort in the houre of death, if we be carefull to watch ouer our liues.

Burning Feuer.

3

The *Third generall Reaſon* is, *becauſe of our indiſpoſition at the houre of Death*, or in Death, becauſe men doe not then ſtriue with themſelues to ſtirre vp their Faith, Zeale, and the graces of God in them, and prepare themſelues with a good conſcience to die; for a man may haue Faith and Repentance, and other graces of God in him, and yet becauſe hee doth not ſtirre vp thoſe graces in him, hee may die with little comfort. A man in this caſe is like waſting coales couered ouer with aſhes, which muſt bee ſtirred, or elſe they will die ſuddenly; therefore when a man comes to die, hee muſt ſtirre vp his faith, hope, repentance, patience, care, loue, and all the graces of the ſpirit: euen as old *Iacob*, *Gen.* 49. *vlt.* when hee came to die, did reare vp himſelfe, leaned on his ſtaffe, and worſhipped God, though an old decrepid man, and bedrid, yet hee gat him vp vpon his knees, turned himſelfe, and renewed his repentance, ſo muſt a Chriſtian

Generall cauſe of our want of comfort in Death.

Dead coales.

Gen. 49. *vlt.*

man doe at the time of death, stirre vp himselfe and prepare to Humiliation and to die in the Lord, lest they want comfort in death, which otherwise they might attaine to. So wee see good *Stephen* amongst a shoure of stones that brayned him, yet lift vp his eyes to heauen, so as hee made all his persecutors amazed at his comfortable vision, and was not here a man prepared to die? Therefore let vs studie and pray in this case, that God would helpe vs to rouze vp our selues against that time.

Act. 7. 60.

Hitherto haue wee so proceeded in this Case of comfort in Death, that wee haue brought it thus farre; that a man may truely repent, and yet by occasions die with small comfort.

Now come wee to the next point, the most obseruable of all the rest; namely that

There is a hopefull and likely way whereby a man may come to die with comfort, if hee will not bee wanting to himselfe, and neglect these meanes and helpes which God affoords him.

Now in this case there are two things to bee declared vnto you:

1. *That there is such a way.*
2. *What that way is?*

1 Ground that wee die comfortably.

For the ground of the first I assume this, *That a Christian man may bee so fortified and composed in himselfe by the power of grace; that whatsoeuer sorrows come in death, they shall bee ioyfully welcome vnto him.* See this composed estate of the Saints well set forth, *Psal.* 37. 37. *Marke the perfect man, and behold the vpright, for the end of* that *man is peace.* So in the *Hebrewes* it is said of the Fathers, *They were racked, stoned, hewen asunder, and would not bee deliuered, that they might receiue a better*

Psal. 37. 37.

Heb. 11. 35. 36. 37.

Resurrection.

Resurrection. So the Apostle saith of himselfe, *Act.* 21. 13. *What doe yee meane to weepe and breake my heart, for I am ready not to bee bound only, but euen to die at* Hierusalem *for the Name of the* Lord Iesus. So hee shewes, *Rom.* 8. 36. 37. *As it is written, for thy sake are wee killed all the day long; wee are accounted as sheepe for the slaughter, &c.* Thus you see a Christian may bee so composed in himselfe, that whensoeuer death commeth, it shall not moue him from that comfort and sweet apprehension hee hath in God. So *Maccab.* 7. 5. 6. the mother and her children vttered these speeches when they came to die; *They exhorted one another with the mother to die manfully, and said. The Lord God looketh vpon vs, and in truth hath comfort in vs, &c.* Another said, *Thou like a fury takest vs out of this life, but the King of the world shall raise vs vp.* The third said, being commanded to put forth his tongue, *These haue I from heauen, but for his lawes I despise them.* And so the three children in *Daniel* 3. 7. when a most exquisite death was set before them, they answered the King; *O* Nabuchadnezzar *wee are not fearefull to answer thee in this matter; our God is able to deliuer vs, but if not, wee will neuer swerue from the holy lawes which hee hath giuen vs:* So that wee see plainely by the worthy examples of these holy men, that a man may be so fortified and strengthened with the Spirit of Grace, that whatsoeuer death come, and whensoeuer, it shall not take away his heauenly comfort and peace. Very prophane men can say, *that delectation will take away the sense and feeling of any paine*, because in griefe and paines there are two things which concerne, first, *Nocivum*, a thing hatefull to nature and all the properties thereof. Secondly *Perceptio Nocivi*, a sensible feeling and perceiuing of that which is hurtfull to nature; Now something may bee hurtfull to nature, when yet delectation more rauishing with the delight of another obiect, this hurt may bee insensible, not complained of at least: As a man being asleepe, there may bee some-

Act. 21. 13.

Rom. 8. 36.

Maccab. 7. 5. 6. 7.

Dan. 3. 7.

Arist lib. 7. *c. vlt.*

One asleepe.

thing hurtfull to nature, and yet hee hath no ſenſe and
Aquin 12.q.38 feeling of it. So *Thomas Aquinas* on *Act.*4. ſaith that
*on act.*4. *the feeling and apprehenſion of Gods loue may be ſo great in a man, that it may make him reioyce in his ſpirit, as reſolued againſt all miſchiefe and affliction whatſoeuer*
James 1.2. *which is caſt vpon him.* As *Iames* 1.2. *Count it exceeding ioy when you fall into diuers tentations,&c.* ſo that one may haue ioy euen in dangerous trialls and temptations, ſo it is reported of a holy Martyr in the Primitiue Church, that when hee walked vpon the hot burning coales barefooted vttered theſe words, *O I walke vpon theſe hot burning coales as if I walked vpon a bed of Roſes,* his delight in God, and a higher, mightier apprehenſion carrying away the more ſenſitiue powers of the ſoule, made that hee felt no paine; *Or who knowes but the violence of the fire might bee aſwaged, as in the caſe of the three Children.*

Now if a Chriſtian may die thus comfortably in burning flames, in the greateſt extremitie that can be, then it is more eaſie with diuine aſſiſtance to ouercome the leſſer tentations; for if a heart be ſanctified by the power of Gods grace, ſettled, compoſed in it ſelfe, there is no doubt but that hee may die in peace with heauenly comfort, though hee be in perplexitie vpon his ſicke bed. Thus it is cleere, there is a very probable way, for a man to die in comfort. If a man as I haue ſhewed before, fall into the
Man robbed. hands of theeues, and bee robd and ſpoyled of all his goods; yea, left naked and wounded in a wildernesſe, yet if he haue one jewell of great value vndiſcouered, or in ſome ſure friends hand, that at laſt hee hopes to inioy and poſſeſſe the ſame: his griefe, ſorrow and vexation for his wounds are quickly forgot and paſſed ouer, the comfort of that hee expects and hopes for, ouercomming the preſent affliction. So is it with the children of God, depriued and robd of all worldly wealth, pleaſures and preferment, vexed and tormented with diſeaſes, griefes, tortures,

tures, perſecutions; yea, and death it ſelfe. The hope of eternall life affoords them ſuch comfort, with the appurtenances thereof, that all the reſt is either ouercome, or ouerpaſſed quickly. Yet in this caſe hee will ſay, Lord I thanke thee I haue my jewell ſtill, ſickneſſe hath taken away my ſtrength, and afflictions my eaſe; theeues haue taken away my goods: but Lord I thanke thee I haue thee ſtill: all theſe things haue not taken God from mee, nor *Chriſt*, nor the hope of Heauen, nor the protection of Angels, the interceſſion of my Sauiour, the peace of conſcience, and the like; thus in this caſe a mans ioy remaines ſtill. q.d.

But how ſhall wee doe when the diſeaſe is violent, and death it ſelfe ſo terrible, that wee cannot remember our conſolation and comforts? what way in this caſe is there to die with comfort? Obiect.

This is a waighty point and difficult to anſwer, therefore I pray to God that as his Spirit in the houſe where they were met togither, ſate vpon the Diſciples heads in clouen fiery tongues, that ſo it would pleaſe him to ſend his holy Spirit to ſit vpon my tongue, that ſo I may reueale this great matter vnto you, and lay the burden as handſomly as I can vpon your ſhoulders; for the more handſome a thing is wrapped vp, the better it may be carried. Now in this way to die comfortably obſerue two things required at the hands of euery Chriſtian ſoule who would die in comfort. Anſw.

1. *A conſtant continuall Preparation at all times for Death.*

2. *A holy diſpoſition when wee come to die.*

If theſe things be practiſed, *A preparation to die*, and a ſanctified heart at the houre of death: it is ſure and certaine, wee ſhall die happily and well, whatſoeuer diſeaſe we die of.

1
A Preparation to death.

First therefore, there must be a preparation to death, for a man shall hardly die well, if he do not prepare for death before death come: as it is written of *Ioseph of Arimathea*, *Ioh.* 19.41. that hee made a tombe in his garden, and why in the garden, that in the midst of all his pleasures and delights, he might remember death, and so prepare himselfe for it: euen so must the rest of Gods people doe, prepare for death before it come. We reade that when the people of God were to celebrate the *Passeouer*, *Exod.* 12.11. the text saith; *And thus yee shall eate it, with your loines girded, your shoes on your feet, and your staffe in your hand, and yee shall eate it in haste, &c.* And why was this? that the people might be ready to passe out of Ægypt whensoeuer God should call them vnto it. Euen so must euery man prepare himselfe for death, get his staffe into his hand, haue his loines girded, his shoes vpon his feet, that he may bee ready to depart out of this world, when God shall appoint him; but such is our corruption that a number haue a care onely to liue in iollity, neglecting altogether preparation for the day of death, how to lay themselues downe in rest and peace of conscience at that time.

Iohn 19.41.
Ioseph of Arimathea.

Exod. 12.11.

Passeouer.

3
Reasons to prepare for Death.
Reason 1.

Now there be *Three reasons that may moeue a man to prepare himselfe for the day of death*; *First because of the vncertainty of Death.* Vncertaine I say, both in regard of time, place, manner, for though we all know that we must die, that no man can escape or auoide it: yet are these other circumstances of our death onely known vnto God. Wherefore because nothing more certaine then that wee must die, and nothing so vncertaine as Time, Place, and Manner; it stands vs in hand alwayes to bee prepared for it, doing and ordering of our affaires betimes, as good old *Isaac* said in this case to his sonne *Esau*, *Gen.* 27.1.2. *Behold now I am old, and know not the day of my Death, come therefore dresse me venison, &c. That my soule may blesse thee before I dye.* Euen so must wee doe, order all matters wisely, exhort one another dailly whilest it is

Gen. 27.1.2.

called

called to day: doe what good wee can; repent vs of our sins, delay no good wee are able to doe to our selues or others, saying to friends, children and acquaintance, ô my time is vncertaine, therefore remember this and this, doe this and this, &c. Thus must wee prepare for death, there is none amongst vs I know, but if hee had an intent to build a house, would surely make preparation for it before hand, as Timber, bricke, morter, tyles, with other necessaries: So seeing wee are to make sure for our selues an eternall house not made with hands, let vs bee carefull to furnish our selues, to fit our selues for it, by earnest prayer, faith, patience, obedience, &c. because as I said we are vncertaine of the time, whether to day or to morrow, young or old, this yeare or the next; whether in the day or the night; whether in the house or the field; whether amongst our friends or enemies: whether of a lingring or a sudden, a milde or a torturing disease: by land or water: by sword or famine, or pestilence, all is I say vncertaine: therefore wee must prepare for death, in regard of the certaine vncertaintie thereof.

House building.

A second Reason to moue vs to this preparation is, *because wee can die but once: and that which can but once bee done, had need to bee well done.* So the Author to the Hebrews saith, *Heb.9.27. It is appointed for men once to die, and after that commeth iudgement.* So because wee can die but once, we should be very carefull to doe it wel, seeing if it be ill done, it can neuer be mended againe. In all other things if a man doe amisse at first, hee may repaire it afterwards, but onely in this matter of death, there is no amendment, no redemption afterwards. If a man shoote an arrow at a marke, if in the first aime, you tell him what his fault was; that hee is ouer, or vnder, or wide, he may mend it the next time, or the next after that; but in death it is not so, once amisse and euer vndone: therefore be carefull to die well, seeing it is but once to bee done.

Reason 2.

Heb.9.27.

Arrow shot.

The third Reason is, *The remedilesse state after Death,* Reason 3.

for looke how death leaues a man, so shall iudgement find him. As long as a man is aliue here vpon earth, there is hope that he may bee conuerted, repent of his sins, and be brought before the throne of Grace, but if a man bee once dead and laied in the dust, then he can neuer attaine to repentance for his sins, Faith in the promises, nor vnto one sanctified Grace of Gods Spirit, though he would giue a thousand worlds if he had them; therefore euery mans wisedome must be to prepare for death before it come, according to that counsell of *Eccles.*9.10. *Whatsoeuer thine hand findeth to doe, doe it with all thy might, for there is neither worke nor deuice, nor wisedome in the graue whither thou goest.*

Eccles.9.10.

Now this Preparation to Death stands in fiue Dutyes.

1 Dury of Preparation.

First, *A man of vnderstanding must furnish himselfe with those graces and duties that bee most needfull at the day of death*; He must labour for Faith and Patience, and Obedience, with other holy graces of God; for he cannot then spare any grace, but these three a man shall find more especiall need of when he comes to die; Therfore as *Noah* made an Arke to saue himselfe and his household from the flood before it came; so must euery man before death come, labour to saue and secure himselfe, that he may haue a place of shelter in the day of death. Wherefore if a man would die well, he must first come to liue well, for questionlesse as a man liues, so is he likely to die. If a man look vpon a tree when it is a felling he may giue a shrewd ghesse where it will fall; for looke where the greatest burden of boughes hang or grow, that way commonly the tree will fall, and euen so, looke which way a mans thoughts & affections carry him in the course of his life, the very same inclination will sway him at the houre of his death. Therefore a man must prepare to furnish himselfe with abundance of holy graces that they may ouer-

Noahs Arke.

Tree felling.

sway

ſway him, in his looſing from earth to heauen when hee dies: Referring all vnto God and his good will and pleaſure with holy *Dauid*, ſaying, *I held my peace and ſaid nothing becauſe thou O Lord haſt done it.* Pſal.

Secondly, *A man muſt, that would die well, arme himſelfe againſt the feare of death*, for a man cannot die well, if he be affraid to die, therefore he muſt be armed againſt it. If any aske, how muſt we be armed againſt the feare of death? I anſwer. 2 Duty of Preparation. How to be armed againſt the feare of death. Anſw.

Firſt, *By perſwading himſelfe that it is Gods appointment that hee ſhall die*; yea, that the very time and manner of our death is appointed by him, yea every fit, pang, and trouble at the time of death: all particulars are appointed, as Chriſt ſhewes, *Math.* 10.30. *But the very haires of your head are all numbred.* Secondly, wee muſt arme our ſelues againſt the feare of death, *by conſidering the comfortable ſtate which followeth after Death*; For Chriſt hath quite altred and changed the nature thereof, ſo that whereas before death and hell by meanes of our ſins were chained together to ſwallow vs vp, as it is *Reu.* 6.8. *Death went before, and Hell followed after*; Now Chriſt hath diſlinked and diſioyned them, and hath made a new vnion, ſo that now death goes before and heauen followes after to the godly and faithfull. And therefore as a man that is ready to paſſe ouer ſome great terrible Riuer into ſome delicate garden, muſt not ſo much looke vpon the deepe waters, as thinke vpon the place whither hee is a going, ſo muſt wee doe in our iourney to heauen, wee muſt not ſo much be terrified with the obſtacles in our way: as the benefites wee ſhall haue by diſſolution, freed from ſin, and to inioy the felicitie of the bleſſed for euermore; yea, and to conſider, that as the Angels ſtood readie to carry *Lazarus* his ſoule into *Abrahams* boſome, ſo ſtand the Angels round about the beds of the faithfull to carry their ſoules into heauen, which is a maine benefite wee now haue by death; *for it is made to be the great enemie of ſinne, although by ſinne it came into the world*; Math. 10.30. 2 Reuel. 6.8. Great Riuer paſſage. Note.

yet

yet God hath so altered the former course, as he hath made death the onely meanes to abolish sinne in his seruants; *this should make vs reioyce* in the day of death, considering whether death brings a soule fitted for heauen. If a man should be sent for vnto the court to liue there, and to receiue honour from the King, if as hee entered there should stand a terrible grim Porter at the gate, this man would not much feare the Porter being sent for to come to the King, but cast his eyes on the Pallace, and busie himselfe with the hopes of his entertainment at hand: So, when God sends for vs to liue with him in heauen, though death be like a terrible grim Porter, yet let vs not looke vpon his vgly face, but cast our eyes to heauen and beyond that, by considering the comforts of that place.

One sent for to Court.

3 Thirdly, wee must arme our selues against the feare of Death, *by considering, that by death wee die to sinne:* and that death is the very accomplishing of our saluation: Sinne brings all to death, and God hath made death (as I said) a meanes to abolish sinne, so that first death is the messenger of God. Secondly, it is the doore to let vs into heauen. Thirdly, it is the death of sinne. Fourthly, Death is a consumation of our sanctification here in this world, therefore a true penitent soule hath no cause to bee affraid of death. Indeed the wicked worldling, whose hope and God is his wealth, hath great cause to be affraid of it, because in a moment it snatches away from him all that he hath beene a gathering and drudging for so many yeares together, leauing him nothing of all his hundreds and thousands, but a poore wooden coffin to lye in: this makes him affraid of death. And againe, he is affraid of death, because it is not a doore to let him into heauen, but an open wide gate to set him into hell where hee must lye eternally tormented with the Deuill and his angels for euer. But a godly soule who hath his place made, his sins repented of, who hath liued a watchfull life ouer his heart and wayes, hath now no cause to be terrified, but rather as Christ speakes; *To lift vp his head and reioyce, knowing that*

that his Redemption drawes neere: and that his ſaluation is now neerer then when he firſt beleeued: So that a Chriſtian vntill death come may truely ſay, *Morior dum non morior, I die whilſt I doe not die.*

Thirdly, *a man that would die well, muſt labour to weaken death betimes*; If a man were to fight a combat with an enemy for his life, hauing the dyeting of him a weeke before the combat or more, I hope no man thinks but that it were good policie, to make his enemie ſo feeble and poore, that hee ſhould not be able to ſtrike a ſtroke to hurt him: So euery man and woman liuing muſt haue a combat with death; and yet this is a great mercie of God ſhewed vs, that wee haue the dieting of death, ſo that we may weaken it if hee will, and abate his ſtrength. Our good life weakens him, and our ſins giue ſtrength vnto him. Therefore if we haue any care of our eſtate, let vs prouide to weaken him before wee come to the combat, that hee doe not foile and ouercome vs. Let vs deale with him as the *Philiſtims* did with *Sampſon*, when they perceiued that his ſtrength lay in his haire, by and by they cut off his haire, and made him as feeble and weake as other men. So muſt wee doe, intending to weaken the great ſtrength of death; wee muſt labour to finde wherein his ſtrength conſiſts, and finding that it lyes in our ſinnes, wee muſt then as *Daniel* ſpeakes, breake off our ſinnes by righteouſneſſe, indeauour to remoone them as ſoone as may be. Wherefore I exhort euery one of you who hope for the fauour of God, to repent you of your ſinnes, and ſet aworke the power of grace, that ſo you may attaine for your comfort to finde Death weakened in the day of Death.

3 Duty of Preparation. Combat fighting.

Iudg. 16. 21. *Sampſon.*

Dan. 4. 27.

LECT. XII.

LECT. XII.

V.

THE CASE OF REpentance, of comfort in Death.

NVM. 23.10.

Let mee die the death of the righteous, and let my laſt end bee like his.

IT is one thing to ſtand a mile off and ſhew a man a towne or a countrey, and another thing to take him by the hand, and bring him into the gates, and ſo carry him from ſtreet to ſtreet, from place to place, not onely ſhewing the thing a farre off, but a part of the glorie of the ſame; ſo in this preſent Treatiſe which wee haue in hand, it is one thing to tell you that there is a way, whereby the righteous may obtaine to die well (if they will not neglect it) and another thing to take you by the hand and goe with you from field to field, from particulars to particulars, till wee haue put you into the gates of heauen; The one wee haue done out of the abilitie God gaue; and now wee deſire to performe the other. A farre and neere ſight.

The duties of Preparation I ſhew, conſiſted of fiue ſeuerall

seuerall heads; First, that a man of vnderstanding must furnish himselfe with those graces and duties that bee most needfull at the day of death. Secondly, that a man in this case must arme himselfe against the feare of death. Thirdly, that a man must learne to weaken death betimes. Now wee goe on.

4 Duty of Preparation.

Fourthly, *Hee who would die well, must begin to die betimes*; hee must die daily, as the Apostle professeth of his owne practise, 1. *Cor.* 15. 31. *I protest by our reioycing which wee haue in Christ Iesus, I die daily.* So must wee doe, wee must bee a dying daily, inuring our selues to death before death come. But how shall this be done? I answer, by mortifying our flesh, and newnesse of life; euery affection must bee humbled and receiue a little death; *This world must bee the schoole wherein wee must learne to die*; for it must teach vs by the word of God, to set the lesse by this world, and all worldly things. Surgeons when they come to cut off armes or legges, they first tye them hard many dayes before, and so stop the course of the blood, that what they take away, may put the Patient to no paine, euen so must a man doe, first stop the course of these worldly pleasures, whereby hee may bee inabled with comfort to leaue them all when God calls him. Secondly, it must teach vs patiently and fitly to carry this great crosse of death, for a man that would inure himselfe to carry a great burden, hee must first inure himselfe to carry the lesser; so it is in death to go through this coragiously and well, one must first accustome himselfe to beare the lesser crosses, and smaller troubles incident in this our fraile life: for if hee cannot indure the smaller crosses, and as *Ieremiah* speakes, runne with the footmen, how shall one be able to indure the greater afflictions and runne with horses, in terrible ouerflowings? Thus hee who would die well, must die daily, euery crosse, trouble, or change, must bee as a day of death vnto him.

Quest. Answ.

Legs and arms tyed.

1

Burden carryed.

Ier. 12. 5.

Fiftly,

Fiftly, in this caſe one muſt often pray vnto God to take away the bitternelſe of death; as the Author to the Hebrewes ſpeakes, Chriſts practiſe was, *Heb.5.7. Who in the dayes of his fleſh, when hee had offered vp prayers and ſupplications with ſtrong cries and teares vnto him that was able to ſaue him from death, and was alſo heard in that which hee feared.* If then Chriſt with many cryes and ſtrong teares prayed God inſtantly and earneſtly to take away that cup from him, ſo muſt euery true Chriſtian be content to goe into his chamber or cloſet, there heartily and earneſtly to pray vnto God, to take away, leſſen, and mitigate the bitternelſe of the paines of death; If one thus doe conſtantly beleeue it, hee ſhall finde great comfort in the houre of death. When the people had light vpon the bitter waters of *Marah*, yea ſo bitter, that they could not drinke them, *Exod.15.15.* as *Moſes* ſaw the people in this extremitie, God ſhewed him a tree, which when *Moſes* had caſt a little of it in the water, by and by it became ſweet, euen ſo muſt wee pray vnto God that into the bitter cup of our death, hee would caſt in a little of the ſweet wood of the croſſe of Chriſt: I meane a little ſpirituall comfort in and through his gratious promiſes, and then as hee endured his ſorrow and ſweates, ſo the ſoureſt death ſhall become moſt eaſie vnto vs.

5 Duty of our Preparation.

Heb.5.7.

Exod.15.15. Bitter waters.

Thus hauing declared vnto you the duties of Preparation for death, it remaines I ſhew you how to practiſe the ſame. Wee reade, *Math.19.22.* when the rich man came to Chriſt, deſirous to know how hee might attaine eternall life, and Chriſt had told him, that for attaining thereof hee muſt ſell all hee had and giue to the poore, he went away ſorrowfull. So it may be that many who come hither to learne how to die, when they heare that it muſt coſt them ſo deare, that there is ſo much adoe about it, and muſt indure a great deale of labour and paine, will bee content neuer to goe about it. And yet as the wiſe men tooke a long iourney, with a great deale of trauell

Math,19.22.

Wiſe mens iourney.

and

and paines to finde our Christ, *Mat.* 2. 10. whom hauing found, they were exceeding glad and joyfull: so whosoeuer he be that labours and takes much paines to die well, hauing once attained the same, the joy of so comfortable a passage at such a pinch, wil make him rejoyce, and think all his labour and paines well spent. The next thing to be considered, is,

Secondly, *That there must be a holy disposition at the time of death.*

For though a man haue made preparation for it, yet if he doe not holily dispose himselfe when he comes to die, he may want the blessing of a comfortable and quiet death. As when qualmes come ouer or vpon a man, if he haue *Aquavitæ*, *Rosasolis*, or other comfortable waters by him, he may be refreshed and reuiued; but if because of some couetous humor or neglect, he let the bottles hang by, neither tasting or applying any remedie, it is all one as if he had beene without them. So it may be with a man at the time of death, he may haue the warers of good wishes by him, prepare himselfe for God, and pretend before hand to receiue comfort in his sickenesse; yet if hee let them lie by, and applie them not, that is, stir them not vp in himselfe, for all his preparation, he may find little or no comfort at death. Therefore there must be a spiritual excitation and stirring vp of the graces of God at that time; the rather because that is the last act of our life, the last part we shall play vpon the stage of this world. Saint *Paul*, 1. *Cor.* 15. 26. calls it, *The last enemie that shall be subdued, is Death, &c.* Therefore because Death is the last of our life, we should haue a speciall care to act & performe that well. A good Mariner who hath carried a ship well two or three yeres through the raging seas, will especially double his care for her safe landing; that she do not miscarrie when she is readie to enter into the Harbour. Euen so a man who hath well disposed of the little barke

Cure of qualms.

1. *Cor.* 15. 26.

Mariners care.

of

of his body fiftie or sixtie yeares through the troublesome seas of this world, must haue a great care to lay it downe well at the day of death, or else he shall staine all his former cunning and knowledge. Thus you see there must bee a holy disposition in Death; which consists in six things.

First, *That a man bee willing to die, when the time is come*; that one doe not then hang after the world, and desire to tarry longer, when God would haue him depart by appointment. As a marchant who sends his factor beyond seas to traffique for him, hee must be contented to tarrie there or returne at his masters pleasure: So must wee doe, because wee be all seruants of almightie God, sent hither into this world to bee imployed about his businesse, as long as hee will haue vs: Therefore when he sends for vs, wee must bee willing and readie to come home and giue vp our accompts, though wee leaue all behinde vs. Thus our blessed Sauiour many a time deliuered himselfe from death and danger, he went into Ægypt, he fled into the wildernesse, and many times auoided his enemies. But when the time was come, as wee see *Iohn* 18.4. then he went out willingly to meet with death: So *Moyses* desired that he might goe ouer Iordan, and tread vpon the Land of Promise: But when God had denyed him this request, and told him he must die in the wildernesse, hee went as willingly vnto the place of his death, as wee doe to a feast or banquet: So old *Simeon*, when he had once gotten Christ into his armes, became most willing to die, *Luke* 2. singing that Song, *Now Lord let thou thy seruant depart in peace, for mine eyes haue seen thy saluation*; this is the first thing in this holy disposition, to be willing to die: Wherefore it is a lamentable case, that a number professing Christianitie should so hang vpon the world at that time, like naturall men, mentioned *Psal.* 17 14. *Which haue their portion in this life whose bellie thou fillest with thy hid treasure, &c.* It is wonderfull that worldlings

1 Thing in a holy disposition.

A factors patience.

Iohn 18 4.

Luk. 2.

Psal. 17. 14.

lings doe thus, but that Christians should doe so who haue layed vp their hope in God, the comforts of saluation in Christ, and expect this as the chiefest happinesse, it is a wofull thing. The good people, *Numb.*13. when they saw the clusters of grapes which were brought vpon a barre betweene two men, they made hast towards the land of promise, and incouraged one another to rise vp and enter: euen so when God hath giuen vs some first fruites of the Spirit, some taste of the ioyes of the life to come; some little grapes of our heauenly countrey, what should we doe, but make haste and dispatch speedily to enter into the full possession of the same.

*Numb.*13. Grapes incouragement.

2 Thing in a holy disposition.

Secondly, *One must then let all goe and apply himselfe wholly to the saluation of his soule*; So wee see the good theefe did when hee came to die, all his care was for the saluation of his soule; though hee hung in paine and torment, yet hee prayes to Christ, not for reliefe from death, or to ease his paine, but onely that Christ would remember him when hee came into his kingdome; Euen so must wee doe, when we come to die, wee must not looke after our paines, nor after our ease or worldly accounts, but that our soules may bee saued, how wee may stand before God with an vpright conscience. If a mans house be on fire and hee cannot in this danger saue all his goods, hee will yet apply himselfe to saue his best things, carry out his jewells, plate and money, with some of his best houshold stuffe, that if any perish, the worst may burne first. Thus must a man doe at the day of death, when hee sees that he cannot saue all, because he must lose his soule or his goods; the best way then is to let all goe, and wholly to apply ones selfe to saue his soule at the day of death.

Best things saued.

3 Thing in a holy disposition.

Thirdly, *One must labour to die in faith*, as hee hath liued therein, as *Heb.*11.13. It is said of the Fathers, all these died in faith; They died not all in their beds, nor of a lingring sicknesse, nor amongst their friends, for some

*Heb.*11.13.

some were sawen asunder, some stoned, but all died in faith. And our Sauiour Christ wee know when hee came to die, and his very greatest extremities of death vpon him: in the very agonie of death hee did wholly rest vpon God, crying out, *My God, my God:* so must wee doe in the greatest paines and calamities of death, yea in torments, wholly cast our selues vpon Gods loue and fauour as our surest hold; wee should shut vp our eyes, and cast our selues on his mercie, with full perswasion that though wee shall dwell in the dens of death for a little while, yet one day he will raise vs vp, and make vs partakers of Heauen, where wee shall haue the comfortable presence of God and his holy Angels and blessed Saints for euer. It is obserued, that when a man is in danger of drowning, looke what they haue in their hands they hold fast, and neuer part with it, no not when life leaues them, so must a Christian soule doe in the time of death, cast vp his armes and lay hold vpon Christ, neuer part with him, no not when the last breath leaues him.

The Faith a Christian must die in, consists in three things.

First, *He must die in the faith of his owne Reconciliation with God*; that God is at peace with him, and become his good Father by the meanes of Iesus Christ, and therefore boldly to go vnto God as vnto our Father, knowing that no childe can be so welcome to his father, as we shall be vnto the Lord our God, which is the comfort that the Church hath left vnto her by Christ, *Ioh.*20.17. *Goe vnto my brethren and say vnto them, I ascend vnto my Father, and your Father, and vnto my God and your God*; As if hee should say, Let it be your comfort, that God is your Father, heauen is your home, he is not a stranger vnto you, but your God is more compassionate, then any earthly father can be. This way onely the Prodigall sonne took for mercie, when his case was desperate, *Luk.*15.18. For hee thus disputed with himselfe, whatsoeuer I haue beene, or

1 Thing a man must die in.

*Ioh.*20.17.

*Luk.*15.18.

whereſoeuer I haue liued, it is no matter, yet becauſe he is my Father I will goe home and craue pardon in hope of mercie: So muſt a man thus by the meanes of faith ſay, I will goe to God as to my Father; *Though I walke in the midſt of the valley of the ſhadow of death, yet will I feare none euill:* for my Father will haue a care of me in all eſtates: I am his, this man may depart with comfort, and finde ioy and peace accompany his paſſage.

Pſal. 23.

2 Faith of his happy eſtate to come. *Luke* 9.31.

Secondly, *A man muſt die in the faith of his owne happie and comfortable eſtate after death,* that being a true penitent, death ſhall be nothing elſe but a doore to let him into euerlaſting life: So that as Chriſts death, *Luk.* 9.31. is tearmed *Tranſitus*, a departing, a paſſage onely, a paſſing from one place to another: ſo death is but a departing, a paſſing from earth to heauen, from ſinfull men to be with God, Saints, and Angels, and with the ſpirits of iuſt men come to perfection, from things tranſitorie, to things euerlaſting. To this effect *Iob* ſpeakes, *Iob.* 14.14. *If a man die ſhall hee liue againe, and all the dayes of my appointed time will I waite vntill my change come.* So *Paul, Philip.* 1.23. *I deſire to bee diſſolued and to bee with Chriſt.* Againe, *For wee know that if our earthly houſe of this Tabernacle bee diſſolued, wee haue a building of God, an houſe not made with hands, which is eternall in the heauens.* Whereby is ſignified the ſtate of eternall glorie and life euerlaſting: and therefore as old *Iacob* reuiued, when hee ſaw the Chariots and horſes come, which ſhould carry him into *Ægypt*, ſo becauſe death is the fierie chariot of Almightie God, whereby all his children and choſen are carried home vnto eternall life, let vs comfortably lay hold vpon faith, when wee ſee the chariots of Almighty God ſtand ready at our doores, and reioyce that death will doe as much for vs, as theſe fierie chariots did for *Elias* which carried him into heauen, and be no more affraid of death then he was of that fierie chariot and horſes which carried him into heauen, both hauing alike commiſſion, though not in the ſame manner.

Iob, 14.14.

Phil. 1.23.

2. *Cor.* 5.1.

Geneſ.

Iacobs Chariot.

Thirdly,

Thirdly, *We must die in the perswasion of our own blessed and ioyfull resurrection*, that howsoeuer our bodies shal be dissolued into dust, and die as others, yet that one day we shal arise & liue again. Thus *Iob* fortified himselfe against all his miseries with hope of the resurrection, as *Iob* 19. 25. *I know that my Redeemer liueth, and hee shall stand the last on the earth, and though wormes destroy this body, yet shall I see him in my flesh, &c.* This also supported the Prophet *Dauid*, *Psal.* 16.9. *Wherefore my heart was glad, and my tongue reioyced, and my flesh rested in hope, for thou wilt not leaue my soule in the graue, neither wilt thou suffer thine holy one to see corruption.* This was the faith of *Dauid* that hee was perswaded that God would bring this bodie out of the graue at the time appointed, and herewith Christ doth also comfort himselfe in the dayes of his flesh, *Math.* 15.21. That although he should suffer many things at the hands of the Elders, and of the high Priests and Scribes being slaine; yet that the third day hee should rise againe. Now that which was the stay of *Christ*, of *Iob*, of *Dauid*, that must bee the stay of euery faithfull soule, in all troubles and afflictions.

3 In perswasion of a Resurrection.

Iob, 19.25.

Psal. 16.9.

Math. 15.21.

Fourthly, *Wee must shew forth especiall patience at the houre of death*, for though wee haue need of patience in the whole course of our life; yet at that time most of all: So the Author to the Hebrewes shewes: *For yee haue need of patience, that when yee haue done the will of God yee might receiue the promise, so all had need of patience.* This much was our Sauiours practise mentioned, *Act.* 8. 32. *Hee was led as a sheepe to the slaughter, and like a lambe dumbe before the shearers, so opened hee not his mouth.* Now *Peter* shewes vs, that Christ hath suffered, leauing vs an example, that wee should also suffer with him, 1. *Pet.* 2.21. *Because* (saith he) *Christ also suffered for vs, leauing vs an example that we should follow his steps*, therefore as Christ shewed extraordinary patience at the

4 In our patient suffering.

Heb, 10 36.

Act 8.32.

1. *Pet.* 2.21.

houre of death, so must wee meekly and patiently submit our selues vnder the mightie hand of God when wee come to die.

For our helpe in this case, obserue three things which may make vs patient in the day of death.

1 Consideration to make vs patient in death. *Mic.7.9.*

First, *To consider that our paines be alwayes lesse then our sinnes*; and that wee feele not the thousand part of that which wee deserue to suffer: as the Church acknowledgeth, *Mic.7.9. I will beare the indignation of the Lord, because I haue sinned against him, vntill hee pleade my cause and bring mee forth to the light, then shall I see his righteousnesse, &c.* So *the Theefe* vpon the crosse confessed, *Luk.23.40.* saying to his fellow, *Dost thou not feare God, seeing thou art in the same condemnation: and we indeed iustly suffer, for wee receiue the due reward for our deeds.* So *Ierem.10.19. Woe is mee for my hurt, my wound is grieuous, but I said, truly, this is my burden and I must beare it.* So must euery one say, this and this affliction, crosse or miserie is for my sinnes; all this trouble and vexation is nothing in regard of that which I haue deserued by reason of my sinnes, which God might haue imposed vpon me.

Luk.23.40.

Ier.10.19.

2 Consideration

Secondly, to consider, *That our paines are nothing to the paines of Christ, which hee suffered for vs.* Hee died on the Crosse, wee for the most part die in our beds, hee died among soldiers; wee for the most part die amongst our friends, hee was put to all extremitie at his death, and wee for the most part depart of a long lingering disease. *Augustine* to this purpose saith well; *Let man suffer what he will, and let his paines be neuer so great, yet hee cannot come neere the reproches, the crowne of thornes, sweates of blood, buffetings, reuilings which our Sauiour suffered:* though he was God, and we but sinfull men, he our Lord,

and

and wee his ſeruants, hee cleane, wee polluted; hee innocent and wee guiltie and vnrighteous. Therefore ſeeing our paines in death (at worſt) are ſo farre ſhort of his, we ſhould be patient.

Thirdly, *To conſider theſe paines are finite, not laſting, and that they bring vs to euerlaſting eaſe.* So wee haue it, *Reu.* 13.14. *Bleſſed are the dead which die in the Lord from hencefoorth, for they reſt from their labours, &c.* So *Iſa.* 57.2. it is ſaid of a righteous man, *Hee ſhall enter into peace: They ſhall reſt in their beds, each one walking in his vprightneſſe.* Thus all good men ſhall be at reſt with him when death comes, vntill afterwards that they come to eternall, full, and euerlaſting eaſe; therefore this ſhould make vs patient at the day of death, becauſe after a little paine, we come to a great deale of eaſe. We know when a Iayler knocks off a priſoners bolts, fetters and Irons; it may bee the wearing of the Irons, puts him to a great deale leſſe paine then the knocking them off doth, yet though euery blow goe to the heart of him, hee is content to bee patient and ſtill, becauſe he knowes that paine will bring him more eaſe afterwards. So all men lye here fettered and grieued with the bolts and irons of mortalitie and ſinne, in which caſe it may be when God comes to knocke off thoſe irons by death, that wee feele more paines and extremitie then before: yet becauſe this brings to eaſe, and euerlaſting peace and reſt, therefore it ſhould make vs patient hauing thereby theſe fetters of mortalitie and ſinne looſed by death.

3 Conſideration *Reu.* 14.13. *Iſa.* 57.2. Priſoners bolts.

Fiftly, a maine dutie is, *That wee muſt then indeauour that our ſpeeches bee gratious and heauenly at the time of Death*; That there bee ſweet exhortations, fauourie, experimentall ſpeeches to the beholders, queſtions of puritie, courage, and incouragement: as grapes ſhewed vnto them of that countrie whither we are a remouing to, as a light ſhining forth vnto them, euen from the confines

The fift thing in a holy diſpoſition. Grapes.

of death, that the beholders our friends may bee, as instructed, so comforted in our happy and blessed departure. Wee finde (as a learned man well obserues) that a man cannot goe so softly in moist grounds, but hee will leaue prints and markes behinde him of his foot-steps, so that though hee bee gone by, yet one may know which way hee went: So a man should not goe hence so softly to heauen, but he ought to leaue some markes and prints of his footsteps, in his good life, good speeches, heauenly meditations, ioyfull excitations, and practise of holy graces, contempt of the world, &c. which shewes whither wee are a going, euen home to our Fathers house; So Christ the Patterne of all Humilitie, holinesse, patience and meeknesse: what a deale of holy and heauenly speeches did hee vse before his death, which are euer memorable, chiefely his seuen last words; So *Iacob*, *Gen.* 47. what a many gratious sweet words came from him ere his departure, to his sonnes and family. So *Dauid* before his death blessed and instructed his sonne *Salomon*, saying, *And thou* Salomon *my sonne, feare thou the Lord God of thy Fathers, &c.* The like we haue of S. *Paul*, *Tim.*

Prints of going.

I haue fought a good fight, I haue finished my course, and henceforth is layed vp for mee a crowne, &c. *Steuen* also called vpon the Lord Iesus towards his end, and *Moses* blessed the twelue Tribes of Israel; more instances I might giue, but these may suffice to shew, that euery man must indeuour that his last words may bee gratious and seemly when hee comes to die.

The sixth thing in a holy disposition.

The sixth and last Dutie at the time of death is, *Holily to resigne ones selfe into the hands of God, as wee see our Sauiour Christ did, Luke* 23.46. *Father into thy hands I commend my spirit:* So *Steuen* when he was in the greatest perturbation that might bee, in the agonie of death said, *Lord Iesus into thy hands I commend my spirit*, euen when there was a showre of stones about his eares. Little children for the most part desire to die in their Fathers bosome, or vpon their mothers lap, euen so must a Christian

Act. 7.

Children dying.

ſtian in the houre of death lay downe his head vpon the ſweet breſt and boſome of Ieſus Chriſt, ſo rendring vp vp his ſoule into the hands of the Lord. If a man had a moſt pretious jewell which hee did eſteeme aboue all his wealth, valuing the ſame at ſome high rate: in time of danger hee would ſurely make choice of his beſt and chiefeſt friend to commit it in keeping. So ſeeing euery Chriſtian hath a moſt pretious iewell, his ſoule which doth farre exceed all other his wealth: therefore howſoeuer wee truſt friends with our lands and goods, we muſt onely truſt the Lord with our bodies and ſoules, that hee may reſtore them ſafe againe at the laſt day. So this is the laſt dutie a Chriſtian hath to doe at the day of death, to ſhut vp his owne eyes, and to reſt vpon the ſweet mercie of Ieſus Chriſt to receiue him into glorie. Pretious jewell.

If a man doe thus prepare himſelfe for death beforehand, and then holily diſpoſe of himſelfe at the time of death, there is no doubt but hee ſhall die well and comfortably what death ſo euer hee die; no man can aſſure himſelfe when hee ſhall die, where; or of what death; onely wee know if wee goe on with theſe helpes ſhewed, whenſoeuer or whereſoeuer, or howſoeuer, wee ſhall die the ſeruants of God, Saints in heauen, in peace of a quiet conſcience, ſo as they may write vpon our tombes and graues ſuch godly Epitaphes, as the Holy Ghoſt doth vpon *Moſes*, *So* Moſes *the ſeruant of the Lord died there in the land of* Moab *according to the word of the Lord.*

LECT. XIII.

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OF THE CONTRARIES to Repentance.

IEREM. 18.12.

And they ſaid there is no hope, but wee will walke after our owne deuices, and wee will euery one doe the imagination of his wicked heart.

HAuing ſpoken of the Caſes of Repentance, eſpecially of that great caſe of Comfort in Death, we are now to ſpeak of the cõtraries of it. For euen as Marriners when they goe to Sea, they muſt onely not haue their courſe deſcribed before them in a Map, but they muſt alſo haue ſpeciall notice, of rocks, and ſhelfes & ſands, that they may auoide them; Euen ſo muſt the Chriſtian man not onely know the way of the nature, parts, and properties of true repentance, but alſo euen the Contraries and oppoſites thereof; to decline them as dangerous rocks in his ſpirituall paſſage

Mariners at Sea.

sage towards his heauenly home. If you look into the Pro-
Ezek.39.15. phecie of *Ezekiel*, you shall finde it thus written, *Chap.* 39.15. *And the Passenger which passeth through the*
Signes set vp. *land, when any seeth a mans bone, then shall he set a signe vp by it, &c.* So must wee set vp signes and tokens in this passage of our life, that wee may auoide these and these places of danger. The ministers of God are such searchers to finde out dead bones, that is mens sinnes, and when they haue found them they giue vs speciall notice of them, and markes that wee may euery one looke into our selues by repentance; for many times wee are hindered in our repentance and newnesse of life, for want of discouerie and apparant markes to be directed by. Now these contraries vnto it are two:

1. *Impenitencie.*
2. *Vnsound Repentance.*

1 Impenitencie what? First, *Impenitencie is a certaine blocke layed in our way by the deuill, when a man hath no touch or feeling of his sinnes, but against his conscience and knowledge, and iudgement, liues in knowne sinnes, which for his life hee cannot lament nor leaue, or set himselfe against:* And is that Im-
Rom.2.5. penitencie mentioned, *Rom.2.5. But after thy hardnesse and impenitent heart treasurest vp vnto thy selfe wrath, against the day of wrath and reuelation of the righteous iudgement of God.* This is impenitencie, when a man hath
2.Pet.2.14. sinned, to bee as merry as if hee had not sinned, and neuer trouble his rest for it. Such as are mentioned, 2.*Pet.* 2.14. who cannot cease from sinne, eate and drinke, are
Gen.25.34. iolly and braue in companie, as if no such matter, like vnto *Esau*, who when he had committed that hainous sinne in selling of his birth-right, *Gen.25.34.* was no whit dismayed, for saith the text: *Then* Iacob *gaue* Esau *bread and pottage of lentiles, and hee did eate and drinke, and rose vp and went his way: Thus* Esau *despised his birthright.* So *Iosephs* Brethren when they had seazed vpon him,

him, ſtript him of his garments, and caſt him into a pit, with an intent to deſtroy him, they were neuer a whit moued with the matter, but in a manner added ſinne to ſinne, and ſold him to the *Iſmaelites*, *Gen.*37.25. *and ſate downe to eate and drinke vntill they ſaw the* Iſmaelites *vnto whom they ſold him.* So *Ierem.*8.12. It is ſaid, *Were they aſhamed when they had committed abominations, nay they were not at all aſhamed, neither could they bluſh.* So wee ſee when wee are not touched for the committing of ſinne, but can be quiet and merrie contented to eate and drinke, and ſleepe as well as if there were no ſuch matter, this is the impenitent and hard heart ſpoken of, when one is inſenſible of ſinne, for as in ſome diſeaſes inſenſibilitie is a great ſigne of danger, a man being moſt fearfully ſicke, when he doth not feele his ſickneſſe; ſo it is in the ſtate of ſinne, a man is in the moſt danger, when hee doth not ſee or feele it. So *Ierem.*8.6. *I hearkened and heard, and no man ſpake aright, no man repented of his wickedneſſe, ſaying, what haue I done?* And *Iſa.*9.13 *For the people turne not to them that ſmite them, neither doe they ſeeke the Lord of Hoſts:* So *Ezek.*33.31. *And they come to thee as thy people commeth, and they ſit before thee as thy people, they heare thy words, but they will not doe them, for with the mouth they ſhew much loue, but their hearts goe after their couetouſneſſe.* Now there bee

*Gen.*37.25.

*Ier.*8.12.

Inſenſible ſickneſſe.

Three cauſes why the ſtate of impenitencie is ſuch a fearefull ſtate to liue in.

First, *Becauſe it bindes vs faſt vnder damnation, and brings vs vnto hell, and in a manner ſhuts the doore of hell and death vpon vs being once there.* As we reade *Reu.*20. 3. *That the Angell layd hold on the Dragon that old ſerpent which is the diuel and Satan, & bound him a thouſand years, and caſt him into the bottomleſſe pit, and ſhut him vp,* and

1 Cauſe.

*Reuel.*20.3.

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1 Cauſe.

Reuel.20.3.

Dragon shut vp.

and set a seale vpon him; euen so doth impenitencie deale with vs, our sinnes fling vs into hell, and when wee are there, then comes Impenitencie and shuts downe the doore vpon vs, ties vs in chaines, makes all so fast, that we haue no power or way to get out of the fearefull estate wee be in. Therefore 2.*Tim.*2.26. indeauour and exhortation in this case is appointed. Prouing if at any time God will giue them repentance, that they may recouer themselues out of the snare of the diuell, who are taken captiue by him at his will: So there is a promise that if at any time a man doe come out of the snares of the deuill, and repent, he shall haue mercie; but it is very hard to be done, Impenitencie being such a sinne as the Lord euery where cries out on: as *Amos* 3. and *Ier.*3.3. *And thou hast a whoores forehead, thou refusest to bee ashamed:* So *chap.*8.6. *No man repented him of his wickednesse, saying, what haue I done? euery one returned to his course as the horse rusheth into the battell.* And *Isa.*9.13. *For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of Hosts:* So *Ezek.*33.11. *As I liue saith the Lord God, I haue no pleasure in the death of the wicked, but that the wicked turne from his wicked wayes and liue, Turne yee, turne yee from your euill wayes, for why will you die, ô house of Israel?*

2. Cause.

Secondly, *Because it makes voide and frustrates all the meanes of grace and Life:* As a man dwelling in some poore house comfortably with his wife and his children, the Sun with his bright beames shining and breaking in vpon them: if one stop vp the window and shut out all the comfortable beams; there comfort is gone: euen so it is when God brings the sweet beames of grace to shine in vpon the conscience of a sinner, impenitencie puts a barre against them, and shuts out all the light of the Lord and of grace that shines into our hearts, so making all the meanes of Grace and of Eternall Life vnprofitable and fruitlesse vnto vs; wherfore with the holy Prophet *Dauid*,

Sun shut out.

wee

wee muſt beware of this ſeaceſull eſtate, that we may haue boldneſſe to ſay with him, *Pſal.*66.18. *If I regard iniquitie in my heart, the Lord will not heare me.* This makes one ſhameleſſe and obſtinate, as *Math.*23.37. *How often would I* (ſaith Chriſt) *haue gathered thy children together, euen as a Henne gathereth her chickens vnder her wings, and yee would not*; Thus Impenitencie ſhuts out all-thriuing in Grace.

Thirdly, *Becauſe Impenitencie brings the guilt of all our ſinnes vpon vs:* It is true if we repent, as it is, *Micah* 7.19. *God will pardon all our ſinnes and caſt them in the bottome of the Sea.* But if wee liue in ſinne without repentance, this impenitencie will turne all our ſins vpon vs at the day of Iudgement. Thus doth it heape vp wrath vpon wrath againſt the day of Gods fierce indignation: euen as a man heapes vp gold and ſiluer that is euery day adding and increaſing it till it be a great heape; ſo an impenitent hard heart, doth euery day heape vp and gather together by heaping of ſinnes, wrath vpon wrath againſt the day of wrath: So that I may truely ſay with a learned man, *Better be the greateſt ſinner in the world, and to repent it, then to bee the leaſt ſinner and die in Impenitencie.* Which is the worſt and moſt fearfull eſtate that may bee. The vſes of all which may be theſe: 3 Cauſe. Gold and ſiluer heaped vp.

Firſt, ſeeing the ſtate of impenitencie is ſo dangerous, *Let vs pray to God often to deliuer vs from it*, that though through the corruption of our nature wee cannot chooſe but ſinne, yet wemay ſee our ſinnes, bewaile and mourne for them, and that wee may neuer come to that inſenſibilitie and deadneſſe of ſpirit, neuer to lament or bee ſorry for them, but to haue ſtrength to remoue from this eſtate, and riſe vp as ſoone as may bee: praying with the Prophet, *Pſal.*119. *I haue gone aſtray like a loſt ſheepe, ſeeke thy ſeruant for I doe not forget thy Commandements.* Here you ſee was a going aſtray like a loſt ſheepe; but this was ſuch a ſtraying as might be found out againe. Vſe 1.

Second-

Vse 2. Secondly, Seeing this estate is so dangerous, *Let vs labour to get out of it as soone as may be*; for howsoeuer our sinnes are multiplied by our corruption, yet this sinne of impenitencie is more dangerous than all the rest, and brings at last a fearefull despaire of mercie vpon vs. Therfore as the women going to the Sepulchre of our Sauior, were careful who should roule away the great stone which lay at the mouth thereof. So let euerie one of vs now say and bethinke our selues, who shall roule away this great stone, this hardnesse of heart, this impenitencie, this deadnesse and dulnesse of Spirit. Therefore as *Ierem.* 31.18. The Church prayes and confesses her failings; so let vs pray, *Conuert vs, ô Lord, and we shall be conuerted:* and let vs vse the meanes diligently, whereby our hearts may be touched and subdued to a true remorse and sense of sinne, and the Majestie offended.

Stone Sepulchre.

The second thing contrary to true repentance, is Vnsound repentance.

2 Vnsound Repentãce, what? This kind of repentance is, *When a man shewes a kinde of repentance, but he does it not in such sort and manner as God requires it*, as *Isa.* 58.5. *Is it such a fast as I haue chosen, a day for a man to afflict his soule? Is it to bow down his head like a bulrush, and to spread sackecloath & ashes vnder him? Wilt thou call this a fast and an acceptable day to the Lord?* It is Gods expostulation with his people: as if he should say, *Is this such a Fast as I haue chosen? I haue chosen fasting, indeed, and commanded it, but you failed in the true meaning and manner of it: I care for no outward shewes, so much as the inward humiliation.* So the Lord hath chosen repentance, and commanded it, but we must looke for such a kind & manner as the Lord hath chosen. Now there be two sorts of vnsound repentance.

1. *Hypocriticall Repentance.*
2. *Desperate Repentance.*

Of

Of the first, there be foure markes or notes to discouer hypocriticall Repentance, 1 *i. When it is in shew, and not in the heart*, when a man seemes to repent of his sinne, and vndertaketh an outward shew of sorrow & sadnesse, without any inward compunction of spirit: of which the Lord complaines, *Ierem.* 3. 10. *And yet for all this, her treacherous sister* Iudah *hath not turned vnto me with her whole heart, but feinedly, saith the Lord.* So *Hos.* 7. 14. the Lord complaines, *And they haue not cried vnto mee with their whole heart, when they howled vpon their beds, they assemble themselues for corne and wine, and they rebel against me.* And *Psalm.* 78. 35. 36. *And they remembred that God was their rocke, and the high God their Redeemer; neuertheless they did flatter him with their mouth, and they lied vnto him with their tongues.* They had good speeches with their lips, but their hearts were not vpright.

1 Trials of hipocriticall repentance.

Ier. 3. 10.

Hos. 7. 14.

Psal. 78. 35. 36.

Secondly, 2 *When a man is more grieued for the punishment of his sinne than for the sinne it selfe.* As *Cain* saide vnto the Lord, *Genes.* 4. 13. *My punishment is greater then I can beare*; but he neuer cried out for his sin: So *Num.* 21. 7. The people came to *Moses*, importuning him to pray to God to remooue the *fierie Serpents* from them; but were not so earnest for to remooue their sinnes: The Prophets are full of these complaints of the people to remooue the Iudgments of God from them: when yet their endeauors to remooue their sinnes were faint or none at all; and is it not so with vs? Here is sometimes a kinde of shew of sorrow, sadnesse, and complaining on our crosses and grieuances, and so an outward profession of Repentance, which without the heart and true reformation of life is but an hypocriticall repentance.

2

Thirdly, 3 *When a man repents him of a sin, and by and by fals as wilfully into the same sinne as before*: as the Lord complaines by the Prophet, *Psalm.* 106. 13. *They soone forgot his workes, and waited not for his counsell.* So *Pharoah* repented often, *Exod.* 8. 9. yet when the punishment

3

Vse 2. Secondly, Seeing this estate is so dangerous, *Let vs labour to get out of it as soone as may be*; for howsoeuer our sinnes are multiplied by our corruption, yet this sinne of impenitencie is more dangerous than all the rest, and brings at last a fearefull despaire of mercie vpon vs. Therfore as the women going to the Sepulchre of our Sauior, were carefull who should roule away the great stone which lay at the mouth thereof. So let euerie one of vs now say and bethinke our selues, who shall roule away this great stone, this hardnesse of heart, this impenitencie, this deadnesse and dulnesse of Spirit. Therefore as *Ierem.* 31.18. The Church prayes and confesses her failings; so let vs pray, *Conuert vs, ô Lord, and we shall be conuerted:* and let vs vse the meanes diligently, whereby our hearts may be touched and subdued to a true remorse and sense of sinne, and the Majestie offended.

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2 Vnsound Repentãce, what? This kind of repentance is, *When a man shewes a kinde of repentance, but he does it not in such sort and manner as God requires it*, as *Isa.* 58.5. *Is it such a fast as I haue chosen, a day for a man to afflict his soule? Is it to bow down his head like a bulrush, and to spread sackecloath & ashes vnder him? Wilt thou call this a fast and an acceptable day to the Lord?* It is Gods expostulation with his people: as if he should say, *Is this such a Fast as I haue chosen? I haue chosen fasting, indeed, and commanded it, but you failed in the true meaning and manner of it: I care for no outward shewes, so much as the inward humiliation.* So the Lord hath chosen repentance, and commanded it, but we must looke for such a kind & manner as the Lord hath chosen. Now there be two sorts of vnsound repentance.

1. *Hypocriticall Repentance.*
2. *Desperate Repentance.*

Of

Of the first, there be foure markes or notes to discouer hypocriticall Repentance, *1. When it is in shew, and not in the heart*, when a man seemes to repent of his sinne, and vndertaketh an outward shew of sorrow & sadnesse, without any inward compunction of spirit: of which the Lord complaines, *Ierem.* 3. 10. *And yet for all this, her treacherous sister* Iudah *hath not turned vnto me with her whole heart, but feinedly, saith the Lord.* So *Hos.* 7. 14. the Lord complaines, *And they haue not cried vnto mee with their whole heart, when they howled vpon their beds, they assemble themselues for corne and wine, and they rebel against me.* And *Psalm.* 78. 35. 36. *And they remembred that God was their rocke, and the high God their Redeemer; neuertheless they did flatter him with their mouth, and they lied vnto him with their tongues.* They had good speeches with their lips, but their hearts were not vpright.

1 Trials of hipocriticall repentance.

Ier. 3. 10.

Hos. 7. 14.

Psal. 78. 35. 36.

Secondly, *When a man is more grieued for the punishment of his sinne than for the sinne it selfe.* As *Cain* saide vnto the Lord, *Genes.* 4. 13. *My punishment is greater then I can beare*; but he neuer cried out for his sin: So *Num.* 21. 7. The people came to *Moses*, importuning him to pray to God to remoue the *fierie Serpents* from them; but were not so earnest for to remoue their sinnes: The Prophets are full of these complaints of the people to remoue the Iudgments of God from them: when yet their endeauors to remoue their sinnes were faint or none at all; and is it not so with vs? Here is sometimes a kinde of shew of sorrow, sadnesse, and complaining on our crosses and grieuances, and so an outward profession of Repentance, which without the heart and true reformation of life is but an hypocriticall repentance.

2

Thirdly, *When a man repents him of a sin, and by and by fals as wilfully into the same sinne as before*: as the Lord complaines by the Prophet, *Psalm.* 106. 13. *They soone forgot his workes, and waited not for his counsell.* So *Pharoah* repented often, *Exod.* 8. 9. yet when the punishment

3

was off him, he was as ill as before. Therfore when a man wil take on to enuie against any sin, be it swearing, drunkennesse, &c. and by and by runne into the same sinnes, it is an hypocriticall repentance. I grant some sinnes hang vpon a man through the corruption of Nature, and will hardly bee shaken off: So that if we doe not striue against them and labour to weaken their forces, they must and will by their vse and custome bring on hardnesse of heart, and so no repentance at all, wherefore let vs set a watch vpon our hearts for feare of returning to our old sinnes, and leaue sinne before it leaue vs.

4 Fourthly, *When a man will repent of one sinne, and yet liue wittingly in a number of other sinnes.* This was the sinne of *Iudas*, hee seemed to repent the betraying of his master, but neuer thought (for ought we know) of a number of other sinnes he liued in. So *Ahab* made a shew of repentance for the killing of *Naboth*, but neuer repented for killing the Lords Prophets nor of his Idolatrie. It is true indeed, That he that repents truly of any one sinne, repents of all; because, *Eadem formalis ratio*, makes him hate all: which hatred will at last, make him get out of al these snares: yet there is in many a corruption or taint of sinne cleauing to some, and forsaking others: which is another sort of hypocriticall repentance.

The second Contrarie to true Repentance,

2 Desperat repentance.

I told you was *desperate repentance*, when a man seeth his sinns, and the horror of them, and yet neuer hath any serious thoughts of turning from them, but perish thus; and so it may be at last in some fury or rage they cry out vpon them, as we know *Iudas* did, he confessed his sinne and saw it, but did despaire of Gods mercy in pardoning it, this was vnsound repentance: For repentance is such

a ſecret foe to ſinne, that it makes one with all his heart indeuour to turne from it: therefore whoſoeuer doth not turne from his ſinne, is not likely to come vnto Repentance. So *Iulian* the Apoſtate came at laſt to deſperation, when he threw vp his blood in the ayre, and cryed out; *O Galilean thou haſt at laſt ouercome!* Now this Repentance ſhall bee in all the damned at the day of Iudgement, to ſee and bewaile their ſinnes; yet periſhing vnder the burden of them, deſiring hills and mountaines to fall vpon them, and couer them. It is true then that all men ſhall repent at one time or other, ſooner or later; either in this life or at the day of Iudgement. Therefore how much better were it for men to repent here in this life, where they may haue peace and ioy in God and their owne conſciences, then too late, with all torments vnſupportable hereafter, when they ſhall haue no benefite by ſuch an afflictue penall repentance. Therfore let vs repent betimes ſince God is ſo gratious to accept of vs, though wee haue beene great and grieuous ſinners; for this, ſee what *Samuel* ſaid vnto the people, in their contrition, 1. *Sam.* 12. 20. *Feare not, yee haue done all this wickedneſſe, yet turne not aſide from following after the Lord, but ſerue the Lord with all your heart, and turne yee not aſide; for then ſhould yee goe after vaine things which cannot profite nor deliuer, for they are vaine: for the Lord will not forſake his people for his owne great Names ſake, &c.* So *Peter* in his Sermon, *Act.* 3. 19. exhorts them; *Repent yee therefore and bee conuerted, that your ſinnes may be blotted out.* So *Ierem.* 3. 1. *Thou haſt played the harlot with many louers, yet turne againe to me, ſaith the Lord.*

Iulian.

Tandem Gali. lee vicisti.

1. *Sam.* 12, 20.

And farther, beſides theſe two ſorts of vnſound Repentance, there be two ſorts may be ſuſpected.

1. *Pœnitentia ſera*: Late Repentance.

2. *Pœnitentia Coacta*: Forced Repentance.

Now though both theſe ſorts of Repentance may bee

Late Repentance.

true, yet may they also be suspected, first, as for *Late Repentance*, when a man neglects and puts it off all his life, vntill the day of death, it is greatly to be suspected, especially when a man hath had good meanes of conuersion, growing in grace, and liuing vnder a good ministrie.

Esaus Teares.

Wee reade in the storie of *Esau*, *Heb.*12.17. because hee neglected the time of obtaining the blessing, that afterward when he would haue inherited the blessing hee was reiected, for he found no place of Repentance, though hee sought it carefully with teares. So it may be suspected that if a man neglect repentance all his life-time, it will be hardly found at last; For *Augustine* in this case saith well: *If a man repent when he can sinne no more, it may be thought he forsakes not his sinne, but his sinne forsakes him.*

Obiect.

Hereunto is obiected by the delayers of Repentance, that *the good Theefe on the Crosse*, his repentance was *late* and *true*.

Aasw.

Therefore a man may truely repent at last. I answer, I say not *that late Repentance may not be true*; but that it may faile, and be suspected: as for the *good Theefe* consider two things: First, that this is a rare example, the like not in all the Bible againe. Secondly, his repentance was accompanied with so many graces of the spirit in that disgracefull extremitie, that few (who haue so liued) attaine vnto at the day of death; especially such who haue hard hearts, and all their life-time put it off vntill that time. But wee must not presume vpon the like, because the secret of Gods acceptation is *Cœli arcanum*, A Diuine secret, and not within our reach.

2

Constrained Repentance.

Secondly, *Constrained Repentance*, when one does repent, but in the time of trouble, or in some great sicknesse, afflictions, or when the iudgements of God are vpon him: as was seen in *Pharoah*, *Exod.*8.15. of whom it is written; *But when* Pharoah *saw that there was respite, hee hardened his heart, and hearkened not vnto them as the Lord had said.* So also *Numb.*16.34. when the ground opened and swallowed vp *Korah*, *Dathan* & *Abiram*, with their company

companie, the children of Israel hearing the crie fled away, and were affraid lest they also should bee swallowed vp, but yet notwithstanding after this iudgement they did murmure against God and against *Moses*. So there is a number of men and women amongst vs that neuer thinke of Repentance, but when the hand of God lyes heauie vpon them, as it is *Psal.*78.34.35. *When hee slew them then they sought him,&c.* Therefore let vs pray vnto God to take away the hardnesse of our hearts from vs, and giue vs a melting relenting heart, with the spirit of grace to ouer-rule our corruptions. First let vs pray to God, that we may repent of our sinnes with inward sorrow: Secondly, that wee may be grieued for our sinnes rather then the punishment of them: Thirdly, that wee may repent with resolution to sinne no more. And lastly, that wee may repent of all our sinnes, those most predominant as well as the rest, which wee seeme to hate and abhorre.

LECT. XIIII.

OF THE INCREASE of Repentance.

2. PET. 3.18.

But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ; to him bee glorie both now and for euer. Amen.

IF a man should bring all you that are here present to a Mine of gold, and tell you that euery man might gather for himselfe; what would you doe? stand still and gaze about you; nay rather would you not set your selues about together: Euen so doth the Lord deale with you in the vse of these good meanes, he brings you to a Mine of Gold, better then any the world can yeeld; hee bids you euery man to gather for himselfe, and therefore, Lord that any man should stand still, mispend the time, and not apply himselfe to gather these pretious things that bee before him! Wee spake the last day as you heard

Mine of gold.

heard of the *Contraries to Repentance*, which are two: Impenitencie and vnſound Repentance: Now it remaines in the next and laſt place that wee ſpeake of *The Increaſe of Repentance*; How a Chriſtian as hee increaſes in other graces of God, ſo alſo muſt grow in the grace of Repentance: wherein two things are to bee declared:

1. *That no mans Repentance is perfect in this life.*
2. *Becauſe our Repentance is imperfect in this life, therefore as wee increaſe in other graces of God, ſo muſt wee grow in this alſo.*

Now if no mans Repentance bee *perfect* in this life, then no man liuing can *perfectly repent* him of his ſinnes, and therefore when hee hath repented, hee had need to turne againe and to pray God to forgiue the imperfection of it. Yet leſt any man ſhould be deceiued in this, wee muſt know that two wayes Repentance is ſaid to bee imperfect;

1. *In regard of the Nature of Repentance.*
2. *In regard of the Degrees, and the Meaſure of it.*

Euery mans Repentance therefore (as wee ſay) is imperfect, but how? *Not in regard of the Nature of Repentance to him that hath truely repented, but onely in regard of the degrees and the meaſure of it, it doth not want any part of true Repentance, but onely wants the perfection of that part*; and ſo wee ſay in reſpect of meaſure and degrees euery mans repentance is imperfect in this life. Euen as we ſee a little child hath all the parts of a man none wanting, yet hath it not the perfection of thoſe parts; it is not yet come to the ſtrength, growth, iuſt meaſure, ſizes and height of a man: So it is in the Repentance of a true Chriſtian, it hath all the parts of true Repentance, onely (as I ſay) it wants the perfections of thoſe parts, being not

A childes parts.

not imperfect in Nature, but in Meaſure and Degrees. Now that euery mans Repentance is imperfect in this life, it is prooued;

1. *Generally.*
2. *Particularly.*

Generally, becauſe the ſtate of this life is a ſtate of Imperfection; therefore no man can poſſibly attaine to perfection in this world, this God hath reſerued vntill wee come home to heauen. *Schoolemen* ſay well and agreeable to the Scriptures: from *Math.*5.25. That as long as wee are in this life, wee are not in our countrey, but in the way: As there it is ſaid, *Agree quickly with thine aduerſarie whilſt thou art in the way with him, &c.* Our way now is the way to heauen, therefore becauſe wee are but yet on our iourney in the way, our ſtate is a ſtate of imperfection, as the Apoſtle ſhewes, 1.*Cor.*13.9.10. For we know in part and prophecie in part, but when that which is perfect is come, then that which is in part ſhall be done away. So S. *Paul* ſaith of himſelfe, *Phil.*3.12. *Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I alſo am apprehended of Chriſt Ieſus.* So *Iob* 9.20. *If I iuſtifie my ſelfe* (ſaith he) *mine owne mouth ſhall condemn mee: if I ſay I am perfect it ſhall alſo prooue me peruerſe.* And *Iames* 3.2. hee affirmes in many things wee offend all; *If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole bodie.* Thus it appeares (as a Father ſpeakes) that all iuſt men haue but an vnperfect perfection in this life. 2 Proofe. Way.

Particularly it is proued thus: Firſt, *No man can know all his ſinnes*, which if he cannot know, then hee cannot repent of them ſo fully as he ſhould: to which purpoſe the Prophet ſpeakes and prayes, *Pſal.*19.12. *Who can vnderſtand his errors? Cleanſe thou me from ſecret faults:* wherefore it is cleere, one cannot repent him expreſly of 2 1

thoſe

those sinns he knows not; but what he knowes and is conuinced of, those he ought to repent particularly. Secondly, *No man, though he knew euery sinne he committed, is able to repent of the same perfectly, in regard of his corruption, so long as he carries fraile flesh about him*, and why? Because there is no motion of the spirit, but it is much weakened by the tentations of the flesh: as *Gal.*5.17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrarie the one to the other, so that yee cannot doe the things that yee would.* So the Apostle confesses of himselfe; *Rom.*7.18. *For I know that in mee, that is in my flesh dwelleth no good thing, for to will is present with me, but how to performe that which is good I finde not*; and why? because the law of our members still rebells against the law of our minde, and therefore as when men poure water into a glasse of wine, the water abates the strength, taste and colour of the Wine: euen so it is betweene the flesh and the spirit, the motions of the spirit be alwayes weakened with the motions of the flesh in some measure or other: so as wee cannot doe as wee would, but liue incumbred with a number of corruptions, clogged and weighed downe with naturall frailties; which make that we cannot perfectly repent vs of all our sinnes in this life. Now against this doctrine there may be three obiections.

Water and Wine.

Obiect. 1. Obiect. 1. *All the workes of God are perfect;*
Repentance is a worke of God:
Therefore Repentance may bee perfect in a man in this life.

Answ. To this I answer, the workes of God are of two sorts, First, *Some God workes immediatly.* Secondly, *Some hee workes not immediatly by himselfe, but mediatly by man.* Now those works of God which he worketh by himselfe they be perfect works, and haue no defects, *but those works which God workes by meanes of man, those be not alwayes perfect,*

perfect, but many times carry ſome points and markes of frailtie in them: As wee know, a Scriuener who writes a perfect hand of himſelfe, yet let him put the Penne into a childes hand; though he guide it, his writing will not be ſo faire as that of his teacher, becauſe it ſomewhat participates of the childes vnskilfulneſſe: So it is in this matter of Repentance, becauſe this is not a worke which God workes meerely by himſelfe, but by the meanes of a man himſelfe aſſiſting, vſing his will and other affections therein; Therefore becauſe there is defect in mans affection, and Reluctation in his will, reſiſting well-doing, therefore his repentance muſt needs be imperfect. Childes hand lead.

The ſecond Obiection is taken out of Scripture; where the Scripture many times ſeemes to ſpeake of the perfection of a Chriſtian, ſometimes commanding it; as *Math.* 5.48. *Bee yee therefore perfect, even as your Father which is in heauen is perfect: Sometime commending man for it:* as 1. *Cor.* 2.6. *Howbeit wee ſpeake wiſdome amongſt them that are perfect, &c.* So *Phil.* 3.13. *Let vs therefore as many as bee perfect be thus minded, &c.* Obiect. 2.

And therefore if there bee perfection in other graces, There is alſo perfection in Repentance.

To this I ſay, Perfection that the Scripture ſpeakes of, is either *Comparatiue*, in compariſon of others, as in the ſame third chapter of the *Philippians*, S. *Paul* hath plainly affirmed that he was not perfect before God: howeuer now he is perfect *Comparatiuè* more perfect then other men, who had not ſuch excellent gifts and graces: As *Noah* was a iuſt and perfect man, in reſpect of thoſe wretched people who liued in thoſe times, *Gen.* 6.50. So *Iob* and *Zacharie* in this reſpect were called iuſt men. Secondly, *Ex parte*, we may be ſaid to be iuſt and perfect in ſome reſpect and degrees: as *Math.* 5. *Be yee therefore perfect as your heauenly Father is perfect.* Here we cannot Anſw.

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The second Obiection is taken out of Scripture; where the Scripture many times seemes to speake of the perfection of a Christian, sometimes commanding it; as *Math.* 5.48. *Bee yee therefore perfect, even as your Father which is in heauen is perfect: Sometime commending man for it:* as 1.*Cor.*2.6. *Howbeit wee speake wisdome amongst them that are perfect, &c.* So *Phil.*3.13. *Let vs therefore as many as bee perfect be thus minded, &c.* Obiect. 2.

And therefore if there bee perfection in other graces, There is also perfection in Repentance.

To this I say, Perfection that the Scripture speakes of, is either *Comparatiue*, in comparison of others, as in the same third chapter of the *Philippians*, S. *Paul* hath plainly affirmed that he was not perfect before God: howeuer now he is perfect *Comparatiuè* more perfect then other men, who had not such excellent gifts and graces: As *Noah* was a iust and perfect man, in respect of those wretched people who liued in those times, *Gen.*6.50. So *Iob* and *Zacharie* in this respect were called iust men. Secondly, *Ex parte*, we may be said to be iust and perfect in some respect and degrees: as *Math.* 5. *Be yee therefore perfect as your heauenly Father is perfect:* Here we cannot Answ.

be

be ſo perfect in the intention of our loue: but in the Extention thereof, to loue all ſorts, to loue our enemies; to loue friends and foes, and doe good to all of all ſorts, with an eye vnto God; that is, that perfection here meant and ſpoken of.

Obiect. 3. *The third Obiection is this: All the graces of God that bee imperfect in this life, ſhall bee perfected in heauen,* 1. *Cor.* 13. 10.

But our Repentance ſhall not bee perfected in Heauen, for in heauen there is no ſorrow for ſinne, as Reu. 16. 17. *for God ſhall wipe away all teares from their eyes.*

Therefore becauſe repentance ſhall not bee perfected in heauen, it muſt needs be perfected in this life.

To this I anſwer, there bee two parts of Repentance, conſiderable:

1. *There is a Pœnall part* (if I may ſo call it.)
2. *A Part that conſiſts in ſanctified motions.*

Anſw. That part of Repentance which is *Pœnall* ſorrow, afflicting teares, and ſuch like, *ſhall ceaſe in heauen,* and is meerely ſhut vp within the bounds of this life. But, *that part thereof which conſiſts in ſanctified motions ſhall bee perfected in heauen, becauſe we ſhall perfectly diſlike and hate all the ſinnes that euer wee haue committed:* Thus the doctrine being cleere, the vſes are three.

Vſe 1: Firſt, ſeeing that no mans repentance is perfect in this life, therefore, *as we pray vnto God to pardon our other imperfections; ſo we muſt pray to pardon the failings of our repentance*; not to weigh them in the ballance of Iuſtice, leſt they bee found light, but in the ballance of mercie, where ſmall things are taken in good worth; and therefore as the man in the Goſpell came to Chriſt with teares, *Mark.* 9. 24. ſaying, *Lord I beleeue, helpe my vnbeliefe*; So muſt we all cry vnto God with mournfull and heauy hearts: Lord I repent, but for Chriſts ſake pardon the many failings of my Repentance.

Secondly,

Secondly, ſeeing our Repentance is imperfect in this life; *therefore it is cleere, that no man by his Repentance can merit any thing at the hands of God*; The very *Schoole-men* ſay the ſelfe-ſame thing: that any defect, want or impenitencie makes our Repentance to be imperfect; yea, all wee can doe is full of defects and wants, therefore no merit before God; and if it merit nothing at the hands of God, then when men haue repented them of their ſins, they haue need ſtill of the Blood of Chriſt to make Reconciliation and attonement for them. It is the opinion of ſome in the world, that if one haue repented of a ſinne, by and by he ſhall be ſaued by the vertue of his repentance. But the truth is, that though repentance bee a neceſſarie duty and diſpoſition, without which no man liuing can be ſaued in this ſtate of ſinne; and though it be neuer ſo ſincerely performed and often reiterated, yet becauſe it is full of ſo many imperfections, it had need of the Blood of Chriſt to perfect it, and reconcile vs vnto God, holy, cleane, and vnblamable in his ſight: as *Peter* tells vs; *Yee alſo as liuely ſtones are built vp a ſpiritual houſe, an holy Prieſthood, to offer vp ſpirituall ſacrifice, acceptable to God by Ieſus Chriſt.* So that doe what wee can, all ſacrifices and ſeruices be onely acceptable to God through him. Vſe 2. *Caietan. q. 11. ad Conrad.* 1. *Pet. 2. 5.*

Thirdly, ſeeing all our Repentance is vnperfect, ſo long as we liue in this world: *Therefore no man is to diſmay himſelfe, and bee too much caſt downe, if hee doe not finde repentance to be perfect in him*; If hee doe not finde a perfect hatred of ſinne, loue of God, indeuour to pleaſe God in that he requireth; In this caſe one muſt not too much afflict himſelfe, becauſe he cannot attaine to things impoſſible in this life; conſidering, *that it is not perfection but truth of Repentance that God looks for in this life*: in which caſe S. *Paul* comforts the abiect, ſaying, 2. *Cor.* 8. 12. *For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that a man hath not.* Vſe 3.

The

2 Maine point. The increaſe of Repentance

The ſecond maine thing is, *That becauſe euery mans Repentance is imperfect in this life; Therefore there muſt bee an increaſe thereof in the life of a Chriſtian:* As wee increaſe in other graces, ſo increaſing in the grace of Repentance. Therefore Chriſtians haue no cauſe to bee diſmayed at this, when God brings them off againe and againe to renew their Repentance. A number of poore Chriſtians cannot tell what to make of this, when they haue repented their ſinnes, and beene comforted with the Promiſes of the Goſpell, and gone on a long-while in a cheerefull eſtate vpon a ſudden; all their old ſinnes are caſt vpon them againe to terrifie them worſe then before, and ſo by a heauy recourſe of ſorrow they become much perplexed and amazed. *But let ſuch thinke that this is nothing elſe but Repentance:* As in a little childe when hee begins firſt to write, hee frames his buſineſſe ſomewhat vnhandſomely, when he hath perfected a letter, his Maſter ſets him to make the ſame letter againe, vntill he doe it better and better, vntill at laſt it bee excellently well. Euen ſo becauſe there are not thoſe firme and true intenſions of our affections in our firſt Repentance, the Lord is faine to goe ouer againe with vs, and to ſet vs anew to repent of our old ſinnes: thus is the growth and frame of a Chriſtians progreſſe in grace, to goe it ouer againe ſtill, vntill it come to perfection. I haue heretofore obſerued, that a tree alwayes growes vntill it come to his full pitch of ſtate; yet it growes not alwayes in one ſort, but ſometimes it growes in the boughes, ſometimes in the branches, ſometimes in the roote. Euen ſo it is with a Chriſtian, hee hath his times of growth, hee doth not alwayes grow in one and the ſame ſort; but ſometimes in one Grace, and ſometimes in another; ſometimes in knowledge, faith, loue, obedience, &c. and yet bee in a good eſtate, though he be put ſtill to renew his Repentance from time to time, which (if I may ſo ſpeake) becomes ſo much the purer, like gold when it is often refined; by ardent and often praying, againe and againe: therfore

Childe writing.

Note well. Comfort.

A Tree growing.

fore diſtreſſed Chriſtians in this caſe, haue no iuſt cauſe to be ſo perplexed and caſt downe as many times they are.

Wherefore ſeeing it is neceſſarie ſtill to grow in Repentance, and that it can neuer bee too pure nor perfect, nor too often gone ouer in this life; wee muſt therefore labour, and euery day indeuour to be more and more penitent for our ſinnes, bitterly to lament them, and increaſe in the deteſtation and hatred of them: ſo making vſe both of the mercies and iudgements of God this way, as to further vs in the growth of our repentance. So we ſee *Peter* did, by occaſion of Chriſts mercie vnto him in the draught of fiſhes, *Luk.* 5. 8. *He fell downe on his knees and ſaid, depart from me, I am but a ſinfull man ô Lord!* So did the Lords people by occaſion of the iudgement in the Thunder and lightning, 1. *Sam.* 12. 19. ſay vnto *Samuel, Pray for thy ſeruants vnto the Lord that wee dye not, for wee haue added vnto all our ſinnes this euill to take a King*; thus muſt we grow in this as in other graces. It is therefore a great corruption for any to deſire to grow in other graces if this be neglected, and to doe ſome things conſcionably, and to neglect thoſe other maine duties in Religion. For if one had a childe, and the childe ſhould grow in one part and not in another; one hand and one leg ſhould thriue, but not the other, but keepe ſtill at a ſtand, how bitterly would he complaine of this; and yet ſo is it in the ſtate of many a Chriſtian, one part of the graces of God growes well, but the other doth not grow at all; many increaſe in knowledge, ſhew a great deale of zeale, of deuotion, haue ſufficiencie of faith and are cheerefull in their obedience, but they grow not a whit in Repentance, they are not a whit more humbled for their ſinnes, more penitent and caſt downe before the LORD, and therefore can ſay, what cauſe haue wee to bee deiected and afflicted ſo for it? but let vs of better knowledge, learne to bee better affected, our care being to bee more and more humbled for our ſinnes.

Exhortation to Repentance

Childe.

Wee

Man buried. Wee ſee in Nature when a man is buried and layed in the ground, the more earth and mould you caſt vpon him, the more hee conſumes from day to day, being ſo much the more vnfit to riſe vp againe, (ſuppoſe aliue) from vnder the weight and burden of the earth which preſſes him downe. Euen ſo it is with the ſinne of a Chriſtian: when a man hath buried ſinne in himſelfe, the more hee increaſeth his repentance and holy humiliation, the more earth and mold hee caſts vpon it in this kinde, the leſſe able will it be to riſe and reuiue againe: nay, our ſad and ſerious Repentance will make it that it ſhall not riſe againe. Now there be three wayes wherein a Chriſtian muſt increaſe in the *Grace of Repentance*, as well as in other Graces.

1. *In the Number of his Graces.*
2. *In the Meaſure of his Graces.*
3. *In the good vſe of them.*

1 In the number of Graces. Firſt for the *Number of Graces*; ſee what *Peter* ſaith, 2. *Pet.* 1. 5. *Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance Patience, and to patience godlineſſe, &c.* And ſo 2. *Cor.* 8. 7. *Therefore as yee abound in euery thing, in faith and vtterance and knowledge, and in all diligence, and in your loue to vs, ſee that yee abound in this Grace alſo.* Therefore it ſhould grieue a Chriſtian to heare a man ſpeake of any grace which hee hath not in himſelfe. Fine and daintie women we know who haue a delight in curious gardens, if they heare of any goodly Plant, or delicate Flower in another bodies garden, they neuer reſt till they haue got a ſlip of it into their owne: yea, here they beg a root and there a ſlip, and ſo ſet it into the ground. Euen ſo muſt a Chriſtian doe, becauſe his ſoule is the garden of Gods graces, therefore whatſoeuer grace of God hee heares of to be amongſt others, by and by hee muſt labour to get it home vnto himſelfe, therefore it is great corruption

Daintie women.

for

for men to get some one grace of God, and neglect the rest, to get a little knowledge, zeale, deuotion,&c. and yet neuer labour for a good conscience, sobrietie, patience, faith, loue,&c. letting these things passe vnrespected and vnregarded: A Christian must bee like a little childe, who euery yeare growes somewhat, and addes to his stature and growth in all proportion of parts not growing in one member, and declining in another, so must Christians doe; indeuour to thriue in all graces. A Childe.

Secondly, *Wee must grow vp in the measure of Graces,* as the Apostle exhorts, 1.*Thess.*4.1.10. *Furthermore then wee beseech you Brethren and exhort you by the Lord Iesus, that as yee haue receiued of vs how yee ought to walke and to please God, so yee would abound more and more.* So 2.*Pet.*3.18. *But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ.* Therefore if wee beleeue, let vs beleeue more; if loue, indeuour we for more; if patient, let Patience haue its perfect worke (as S.*Iames* speakes) that we may be entire and want nothing. Wee reade *Math.*13.31. The graces of God are compared to a little seed, not to a little stone, because though a seed be little, yet it is of such a thriuing nature that it will not alwayes be little, but grow and increase to his limited stature and greatnesse: So the thing is cleere, a Christian must increase as well in the Measure as number of Graces, bee like the thriuing seed, not like to a little stone that growes no bigger; which shewes their fearefull estate, who grow not in the measure of their graces. 2 In the measure of Graces. Seed.

Thirdly, *In the vse of them,* for one may haue good Graces, and yet neuer put them to any imployment, like vnto that vnthriftie seruant, *Luk.*19.20. who tyed vp his Talent in a napkin: and like that lame man by the Poole of *Bethesda, Iohn* 5.7. who though he had legs, yet had no vse of them vntill Christ restored them: so we may haue some graces of God, and no right vse of them, if we be not carefull to rub them vp and set them a work, wherfore the 3 In the good vse of them.

Church prayes, *Cant.*4.16. *Awake ô North, and come thou South, blow vpon my garden, that the ſpices thereof may flow out, let my beloued come into his garden and eat his pleaſant fruits.* So *Pſal.*119.34. *Dauid* prayes, *Giue mee vnderſtanding and I ſhall keepe thy law, yea I ſhall obſerue it with my whole heart.* Therfore as *Mary* not onely brought a Boxe of oyntment to Chriſt, ſo that all the houſe was filled with the ſmell thereof: euen ſo muſt we not onely bring our Boxes of ointments, of graces vnto Chriſt, but effuſe and poure them out, that God may ſmell the ſauour, and others may receiue good by them. If a man had a thouſand Tunne of wine in a Cellar, which he had no vſe of, but were kept cloſely there, what were any man the better for it? but if hee would make a large Ciſterne, and turne out a Conduite cocke into the ſtreete, that euery one who paſſeth by might drinke thereof, then would they commend his bountie, and be thankfull vnto him: So when wee haue good graces of God which wee keepe to our ſelues, not being profitable vnto any, it is matter of rebuke and reproch, vntill wee let the cocke runne to water and refreſh others.

Ointment.

Wine.

One thing more is to be conſidered, for concluſion of all; which is,

How a Chriſtian may grow in Grace?

For it may be many a one would bee willing to grow in Grace, if they knew how; being ready to thinke or ſay with the Iewes vnto Chriſt, *Iohn* 6.28. *What ſhall we doe that wee might worke the worke of God?* So may yee ſay to mee, you talke of excellent duties, but how ſhall wee performe them? To which I anſwer there bee foure things to be performed of euery one that would grow in Grace.

Iohn 6.28.

1 Firſt, *In the vſe of them to bee carefull that they may thriue*

thriue and grow, as the Apostle prescribes, 1.*Pet.*2.2. *As new borne babes desire the sincere milke of the word, that you may grow thereby.* If one sow good seeds in his garden, and neuer water or weed them, or set vp stickes by them for their support and leading vpwards, all his labour will be in vaine: So if one doe not nourish the good seeds of Gods graces sowed in his heart and soule, if hee doe not water, weed them, and set vp supporters vnto them; a thousand to one that they will neuer thriue nor grow to any purpose. Therefore we must doe as the Iuie doth, because the stalke thereof is weake, the string not being able to support it to grow vp straight, therefore it catcheth hold with his keyes and clawes, vpon euery post and tree that it may climbe vp by. So because commonly wee all creepe vpon the ground, and be not able to lift vp our soules vnto Heauen by our owne strength; let vs lay hold of the holy things of God, the promises of the Gospell, and the merits of Christ; neuer leauing nor giuing them ouer, vntill they haue lifted vs vp vnto heauen.

Meanes to grow in grace.

Seeds not watered nor weeded.

Iuie.

Secondly, *Wee must vse all the ordinarie meanes, besides extraordinarie graces and prayer:* for if we vse some and neglect the rest, no maruell though God denie his blessing to the rest: as if one vse Prayer, and yet will not come to the preaching of the Word; or if hee heare the Word, and neglect the Sacraments: this man may misse of his aime and comfort: as the Disciples, *Math.*17.20. vsed some meanes, but because they failed in other some in the matter of faith, therefore they wanted a blessing on their worke for that time. It must therefore bee our care and wisedome to vse all the meanes which God hath appointed, as we know by experience, goe to a Doctor for a paine in the head, he prescribes you foure things for the remedie; of which if you take but two, and neglect the other two, no good can be done; for when you returne to the Doctor and tell him, that you haue onely taken two of the foure things prescribed: no maruell may hee say; you are not cured, who haue neglected the halfe of the

2

Meanes to grow in grace.

Doctor.

meanes appointed for your cure: So it is, when men will not be tyed vnto all the meanes which God hath appointed.

3 Meanes to grow in grace.

Thirdly, *Wee must vse all the meanes constantly which may stand vs chiefly in stead:* as it is *Heb.6.7. For the earth which drinketh in the rain that commeth often vpon it, and bringeth forth herbes meet for them by whom it is dressed, receiueth blessing from God.* If a man haue found out an excellent plaister which will cure his sore: if he pluck it away and doe not let it lye when he is on the mending hand, but expose it to the aire: Hee may relapse into a worser condition, or kill himselfe,: So when a man hath got some profite by the vse of good meanes, if he doe not then keepe to them, but grow loose and idle, hee may fall into as bad estate as before he knew of any cure: or much worse. Trees that grow by the sent of water; if the water be drawne from them, they cannot thriue thriuingly, as before: so take away the constant vse of good meanes from a Christian, and you take away his life, hee cannot thriue or grow.

A Plaister.

Trees.

4 Meanes to grow in grace.

Fourthly, *Wee must so vse all the meanes as we must be carefull, and indeauour to bee bettered by them, and not onely grow, but grow to a taste of perfection by the vse of them, as neere as may bee.* According to the Apostles Exhortation, *2.Cor.6.1. Wee then as workers together with him, beseech you also, that you receiue not the grace of God in vaine.* Therefore wee must doe as wise merchants, who when they haue made a venture at Sea, cast vp their bookes, and looke into their accounts to see what they haue gained. So Christians who beare a part in the house of God, and traffique against sinne with his graces, must cast vp their accounts, looke into their bookes, see what they haue gotten or gained, what graces bee the stronger, and what graces the more weakened in their hearts.

Merchants.

Lastly, it may be obiected: is there now remaining any thing else to be said in this Treatise of Repentance? I answer for my selfe; nothing else I haue to deliuer vnto you

you concerning this Treatiſe: onely to intreate you that as one hauing paſſed alongſt a goodly pleaſant long valley, where he hath ſeene on both ſides great ſtore of delightfull Woods, Townes, Caſtles, Riuers, &c. when he is readie to leaue that plaine, turnes about to view the place once more, and make impreſſion thereof in his memorie: ſo that you (hauing paſſed along and heard ſo many excellent points in this doctrine of Repentance,) would turne about againe, once more to view them all ere wee leaue them. Valley reuiew.

Firſt, you haue heard of the *Neceſſitie of Repentance*, that wee cannot be ſaued without it. Secondly, *The order of it with other Graces*; Repentance being firſt ſeene in the life of a Chriſtian. Thirdly, *The Nature of Repentance*, in which was foure things; Firſt, that it is a changing and turning: Secondly, a turning in all and euery faculty of the ſoule: Thirdly, a turning from all ſinne: Fourthly, a turning from all ſinne vnto God. Fourthly, *The Cauſes of Repentance*, were three: 1. God the Efficient Cauſe: 2. The preaching of the Law and Goſpell, the Inſtrumentall Cauſe. 3. The helping Cauſes: the Mercies of God, his Iudgements and our owne conſiderations. Fiftly, *The Time of Repentance* was twofold: Generall and Particular, in the Generall two Rules. 1. That we muſt repent in this life. 2. That we muſt repent as ſoon as we can. 2. In the ſpeciall time of Repentance, were fiue Particulars: 1. When we haue fallen into any new ſinne. 2. When the iudgements of God are threatned againſt vs: 3. When there is an offer of ſpirituall meanes of grace. 4. When we are to vndertake any great worke. 2. To renew our repentance euery morning and eueuing. Sixtly, *The parts of Repentance* in which foure things was obſerued: 1. Examination. 2. Humiliation. 3. Deprecation. 4. Reſolution for the time to come. Seuenthly, *The Impediments of Repentance*, were two. Firſt, in Iudgement. Secondly, in Affection: In Iudgement foure wayes: Firſt, either to thinke our ſelues not ſicke of ſinne: Summe of all.

or ſecondly ſicke, not ſo ſicke as indeed we be. Thirdly, if ſicke, yet that we may recouer without repentance; or fourthly, if Repentance muſt needs be, yet that it needes not to be ſo full and ſtrict as Preachers tell vs. Secondly, Impediments in our affections, were firſt the loue of the world. Secondly the loue of pleaſures. Thirdly, the loue of our owne eaſe. Fourthly, the loue of our ſinnes. Fiftly, the deſire to keepe credit with the world. Then we came to *The Caſes of Repentance*, fiue in number: Firſt, the caſe of Relapſe: Secondly, the Caſe of Iteration: Thirdly, the Caſe of Reſtitution: Fourthly, the Caſe of Teares: Fiftly, the Caſe of Comfort in death. Ninthly, *The Contraries to Repentance:* Firſt Impenitencie. Secondly, vnſound Repentance. Laſtly, the Increaſe of Repentance, in two things: Firſt, that Repentance can neuer bee but imperfect in this life: Secondly, wherein it failes?

Thus haue I, according to that abilitie God gaue, indeuoured to caſt the ſeed of God into your hearts, now your wiſedome muſt bee to water it, when you are at home in your houſes, that as my paines hath beene to preach it vnto you, ſo yours may be to remember and make a right vſe thereof; and ſo I end, beſeeching God that the memorie of theſe things may remaine with you till your dying day. That as euery day you ſinne, ſo euery day you may ſo renew your Repentance, as *Peter* ſpeakes,

Act. 3. 19. *That your ſinnes may bee blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

FINIS.

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